1851.

AMERICAN MUTUAL
Life Insurance Company,
OF NEW HAVEN, CONN.
ASH CAPITAL 100,000 DOLLARS.
ly invested in Bonds, Mortgages and Stocks.
ums at less rates than charged by other Mutual
es, payable in *Cash* Annually, Semi-annually
erly, as best suits the convenience of the as-

PROF. B. SILLIMAN, *President*,
BENJAMIN NOYES, *Secretary*.
Office, 40 Wall street, New York.
WHITMORE, *Actuary*,
IAN N. BLAKEMAN, M.D, *Medical Examiner*.
surance at the Office, 40 Wall-street, daily from
lock. 125-tf

Gilbert's Boudoir Pianos.
subscribers have established rooms for the exhi-
on and sale of the above named truly superb in-
ts, which for compactness of form, beauty of
icacy of touch, power and quality of tone, sur-
L OTHERS ever made in this country. Their pe-
rm and construction renders the tone so rich,
and powerful, as entirely to preclude the possibil-
eing appreciated without being heard.
its wishing to purchase, and the procession gene-
re respectfully invited to call, examine, and de-
r themselves.
erson wishing a Piano should purchase without
ply examining this "Boudoir," as DAILY APPLI-
S TO EXCHANGE OTHER PIANOS FOR THESE, makes
vident that an unnecessary expense is incurred by
neglect.
Piano occupies but little room, and has been pro-
d by eminent judges to be "the greatest improve-
f the age."
JOHN E. GOULD & CO.,
aler in Pianos, Sheet Music, and Music Books,
corner 297 Broadway, N. Y

Temperance Dining Saloon.
E SUBSCRIBERS take this method of informing
nuinent men and the public, that they have opened
ious Dining Saloon on Temperance Principles, at
2 BEEKMAN STREET, near the Brick Church, where
e variety of refreshments of Meats, Puddings, Pas-
ry, with Tea and Coffee, are neatly prepared and
ply served to all who favor them with a call.
e in varied forms, 6 cents per plate; Tea and Coffee,
s per cup. ☞ Call and see.
JOHN S. SAVERY,
SYLVESTER CHANDLER.
1-13*

A Card.
LIEF FOR BROKEN DOWN CLERGYMEN, AND
OTHERS.
R. BANNING, of 311 BROADWAY, takes the liberty
to inform those Bronchitic, Pulmonic, Dyspeptic, and
rally debilitated Ladies and Gentlemen (especially
chitic and debilitated Clergymen and Singers) who
d visiting New York during the approaching Anni-
ary season, that, after traveling several years for in-
gation and experiment, he has perfected a complete
m of Mechanical Appliances, by which, in conjunc-
with other rational and simple means, he is now
ared to give ALMOST IMMEDIATE RELIEF to their sufferings; and
, for the immediate and great benefit to be derived
his directions and Supports, he refers to many dis-
uished public speakers and vocalists of this city.
r. BANNING would also mention the fact, that his
k, entitled "Common Sense," exposing the causes of
s, teaching how to prevent, and relieve Consumption,
onchitis, Dyspepsia and Chronic Weaknesses gen-
lly, may be obtained at his office, where he remains
consultation on these topics, from 9 o'clock, A.M., to
o'clock, P.M. 126-tf

Communion Furniture, &c.
FLAGONS, GOBLETS, TANKARDS and Plates;
also Baptismal Fonts and Collection Plates, toge-
er with a general assortment of House Keeping Bri-
ANNIA WARE. Manufactured and for sale at 6
arling Slip. LUCIUS HART
98-1y

Spring Fashion Hats and Caps,
OMBINING EVERY DESIRABLE REQUISITE,
and will compare to advantage with any sold in this
ty, at the One Price Store, 128 Canal-st. A superior
sortment of Velvet and Cloth Caps. Children's Fall
d Winter Hats in their variety.
J. W. KELLOGG.
☞ CLERGYMEN AND THEIR FAMILIES SUPPLIED AT A
DISCOUNT. 1-10-3m

Professor Alexander C. Barry's
TRICOPHEROUS, OR MEDICATED COMPOUND,
FOR restoring, preserving, and beautifying Hair,
for eradicating Scurf and Dandruff, and curing diseases
of the skin, glands, muscles, stings, cuts, bruises, sprains,
&c., &c. It has been ascertained by experiment that
BARRY'S TRICOPHEROUS has produced the same effect in
curing diseases of the skin, &c., of the human race, as
it is wishing to purchase, and the procession gene-
are respectfully invited to call, examine, and de-
r themselves.
erson wishing a Piano should purchase without
ply examining this "Boudoir," as DAILY APPLI-
S TO EXCHANGE OTHER PIANOS FOR THESE, makes
vident that an unnecessary expense is incurred by
neglect.
Piano occupies but little room, and has been pro-
d by eminent judges to be "the greatest improve-
f the age."
JOHN E. GOULD & CO.,
aler in Pianos, Sheet Music, and Music Books,
corner 297 Broadway, N. Y

Temperance Dining Saloon.
E SUBSCRIBERS take this method of informing
nuinent men and the public, that they have opened
ious Dining Saloon on Temperance Principles, at
2 BEEKMAN STREET, near the Brick Church, where
e variety of refreshments of Meats, Puddings, Pas-
ry, with Tea and Coffee, are neatly prepared and
ply served to all who favor them with a call.
e in varied forms, 6 cents per plate; Tea and Coffee,
s per cup. ☞ Call and see.
JOHN S. SAVERY,
SYLVESTER CHANDLER.
1-13*

A Card.
LIEF FOR BROKEN DOWN CLERGYMEN, AND
OTHERS.
R. BANNING, of 311 BROADWAY, takes the liberty
to inform those Bronchitic, Pulmonic, Dyspeptic, and
rally debilitated Ladies and Gentlemen (especially
chitic and debilitated Clergymen and Singers) who
d visiting New York during the approaching Anni-
ary season, that, after traveling several years for in-
gation and experiment, he has perfected a complete
m of Mechanical Appliances, by which, in conjunc-
with other rational and simple means, he is now
ared to give ALMOST IMMEDIATE RELIEF to their sufferings; and
, for the immediate and great benefit to be derived
his directions and Supports, he refers to many dis-
uished public speakers and vocalists of this city.
r. BANNING would also mention the fact, that his
k, entitled "Common Sense," exposing the causes of
s, teaching how to prevent, and relieve Consumption,
onchitis, Dyspepsia and Chronic Weaknesses gen-
lly, may be obtained at his office, where he remains
consultation on these topics, from 9 o'clock, A.M., to
o'clock, P.M. 126-tf

Communion Furniture, &c.
FLAGONS, GOBLETS, TANKARDS and Plates;
also Baptismal Fonts and Collection Plates, toge-
er with a general assortment of House Keeping Bri-
ANNIA WARE. Manufactured and for sale at 6
arling Slip. LUCIUS HART
98-1y

Spring Fashion Hats and Caps,
COMBINING EVERY DESIRABLE REQUISITE,
and will compare to advantage with any sold in this
ty, at the One Price Store, 128 Canal-st. A superior
sortment of Velvet and Cloth Caps. Children's Fall
d Winter Hats in their variety.
J. W. KELLOGG.
☞ CLERGYMEN AND THEIR FAMILIES SUPPLIED AT A
DISCOUNT. 1-10-3m

Professor Alexander C. Barry's
TRICOPHEROUS, OR MEDICATED COMPOUND,
FOR restoring, preserving, and beautifying Hair,
for eradicating Scurf and Dandruff, and curing diseases
of the skin, glands, muscles, stings, cuts, bruises, sprains,
&c., &c. It has been ascertained by experiment that
BARRY'S TRICOPHEROUS has produced the same effect in
curing diseases of the skin, &c., of the human race, as
it is in the animal kingdom.
From the Editor of the *N. Y. Express*, April 3, 1851:
"Prof. Barry's Tricopherous is not only the
cheapest but the most useful preparation for preserving
the hair in a beautiful condition, which has come under
our observation. It is recommended by some of our best
scientific and physicians, and has been extensively and
successfully used in all parts of the country. We think
it indispensable to a toilet, and heartily recommend
it to the public. It can be procured from all the best
druggists, and in packages of half a dozen bottles at a
reduced price, at Prof. Barry's office, 197 Broadway."
Copy of a letter from Miss Catharine Nelson:
"CITY HOTEL, Sept. 17, 1848.
"Mr. Barry: Sir—You have permission to use my
name in having experienced the great utility of your
Tricopherous for dressing the hair. I have always found
oils and pomatums to occasion a harshness to my hair,
and for three or four years I was failing off and much
changed in color; but since using your Tricopherous I
feel my head always comfortable, and my hair grown
strong and thick, to the amazement of my friends and
acquaintances. I have invariably found it gives the
most general satisfaction. Please to send three bottles
by bearer, who will pay you.
CATHARINE NELSON."
Copy of a letter from C. V. M. Rapelye:
"NEW YORK, Sept. 22, 1850.
"Prof. Barry: Dear Sir—I have been afflicted with a
cutaneous eruption of the scalp of a most aggravated
character for the last sixteen years, and during that pe-
riod I have had the advice of some of the most eminent
physicians, and have tried all the preparations for the
hair and skin now known, without the least benefit. I
was advised by a friend to try your Tricopherous. I did
so as a last resort, and, to my surprise and gratification,
found myself cured in about two months. Such was the
violence of the disorder that at times I was partially
blind.
Respectfully yours,
C. V. M. RAPELYE,
148 Columbia street, Brooklyn."
Sold in large bottles, price 25, cents at the principal
office,
137 BROADWAY, NEW-YORK,
and by all the principal druggists and merchants
throughout the United States and Canada. 13-3m*

PROSPECTUS of the INDEPENDENT.
THE INDEPENDENT, a religious newspaper of
the largest class, is published weekly, at *24 Beek-
man-street*, New York, at Two DOLLARS a-year, pay-
able in advance.
The EDITORS of this journal are REV. LEONARD BA-
CON, D.D., of New Haven, Conn.; Rev. JOSEPH
THOMPSON, Pastor of the Broadway Tabernacle Church,
New York, and Rev. R. S. STORRS, Jun., Pastor of the
Church of the Pilgrims, Brooklyn.
Dr. Bacon is at present traveling in Europe and the
East, and his correspondence will enrich the paper dur-
ing the year with his observations upon European and
Oriental scenery, society and institutions. Mr. Storrs's
articles are designated by his initials.
REV. GEORGE B. CHEEVER, D.D., (C.) and REV.
HENRY WARD BEECHER, (✻) are enlisted as stated con-
tributors to the editorial columns.
The Assistant Editor is Rev. JOSHUA LEAVITT, whose
experience as an editor renders the news department ju-
dicied and complete.
The Independent was not started for the purpose of
gain, and it will be sustained upon *the most liberal scale*
even though it should never prove to be a source of
come to its proprietors.
But while they are thus committed to its support, the
proprietors have no control over the sentiments of the
paper, and no responsibility whatever for anything that
appears in them. The editors on the other hand, have
no property in the paper, and no expectation of being
either enriched or impoverished by it. An experience
of two years has proved that this is perhaps the ve-
best method of securing a truly independent newspa-
such as *The Independent* aims to be. Its name was
tended to be characteristic, not offensively, but distinc-
tively. It is not the organ of any school in theology
any sect in religion, nor of any party in politics. It
presses only the individual views of its conductors.
it editors are by conviction and position *Congrega-
al*, the paper advocates the principles of faith and
order generally held by the Congregational churches of
New England. This it does, however, in the spirit of
kindness and liberality toward other denominations of
Christians.

Correspondence.
The Independent employs, as stated foreign cor-
pondents, JOSEPH WARREN, Esq., of Oxford, Engl
Rev. A. KING, of Dublin, Rev. LOUIS BEDEL, of Pa
and Rev. LEON PILATTE, of Paris, (now in this count
who keep its columns supplied with the news of the
copean world, and furnish articles of great ability
value upon particular aspects of political and ecclesi
cal movements abroad. In addition to these, two
three traveling correspondents are ordinarily engag
present its readers with fresh and original impressio
the eastern continents. Missionaries also, at sev
stations, contribute from time to time intelligence
their respective fields.
The *Domestic* Correspondence of the paper embr
all the prominent points in our own country at the
and the West, and keeps its readers informed of all
ters of public interest. By these arrangements *The I
pendent* is supplied with a larger amount of ori
matter than is usual in religious newspapers.
Special attention is given to the criticism of B
and Periodicals, and to interesting selections from
rent literature.

General Principles.
The religious principles of *The Independent* are st
above. Being a religious newspaper, it does not
the arena of political discussion, except to appl
principles of Christianity to public questions. It
endeavors to do, without regard to party or sectio
terests. It will always espouse the cause of Ju
Humanity, Rig... Liberty and Truth, against all
binations and all interests, political, commercial,
clesiastical, that would seek to trample these under
in the reform of social evils, it will endeavor to co
moderation and love with a firm and resolute oppo
to all corruption and wrong. But the great aim
paper will be to elevate the *spiritual* character
readers, by inculcating the truths of the Gospel in
practical application.

To Agents.
Postmasters and Clergymen are requested to a
Agents, or to use such other mode of aiding in t
tensive circulation of the paper as may be conv
and deduct FIFTY CENTS commission on all new sub
tions. Payments always in advance.

Boston and New England office
THE INDEPENDENT—received by express from New
and delivered by carriers, at $2 50 a year.
postage; single numbers 6 cts. Price by mai
THE NATIONAL ERA—received by express from
ington, and delivered by carriers, at $2 75 a
free of postage. Single Nos. 6 cts. Price by
$2.
THE NEW ENGLANDER—a Quarterly Journal, the
pectus of which is advertised in this paper.
$3 a year. ☞ Subscribers to *The Indepe*
can have this work *the first year* for $2.
THE FRIEND OF YOUTH—edited by Mrs. Bailey,
ington. Price delivered, free of postage, 62½
by mail, 50 cents.
THE CHRISTIAN EVANGELIST—semi-monthly. Price
year. (All the Christian books also for sale, w
sale and retail, at this Office.)
☞ The Boston Office for the above, among
valuable publications, is at the Publishing Room
Literary Agency of G. W. LIGHT, 3 Cornhill.
126-tf

THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

VOLUME III. NEW YORK, THURSDAY, JULY 10, 1851. NUMBER 136.

THE INDEPENDENT.

OFFICE 24 BEEKMAN-STREET, BETWEEN WILLIAM AND NASSAU.

TERMS—$2 per annum to those who order the paper sent by *mail*, and $2 50 to those who receive the paper by *carriers* or *post-riders* at their door free of charge.

Clergymen who send five names with $10 will be entitled to a sixth copy gratis.

Payment in *all cases* will be required in *advance*

☞ ADVERTISEMENTS.—Seventy-five cents for 16 lines for the first insertion, and fifty cents for each subsequent insertion.

The BOSTON OFFICE of *The Independent* is at the Literary Agency of G. W. LIGHT, No. 3 Cornhill.

EDITORIAL ARRANGEMENTS.

The editors of this journal are LEONARD BACON, JOSEPH P. THOMPSON, and R. S. STORRS, Jun. When Mr. Storrs entered the editorial *corps*, he reserved the right to withdraw from it whenever the paper should have become established. Except for the absence of Dr. Bacon, he would therefore have done so at the commencement of this year. But in consequence of that absence he will continue to contribute as heretofore to our columns; being relieved, however, of all Editorial supervision and responsibility, except in the case of his own articles. These are designated by his initial, S.

The Assistant Editor is Rev. JOSHUA LEAVITT.

Rev. GEORGE B. CHEEVER, D.D., (C.) and Rev. HENRY WARD BEECHER, (✻) are enlisted as stated contributors to the editorial columns.

Domestic Correspondence.

FROM OUR BOSTON CORRESPONDENT.

BOSTON, July 5, 1851.

MESSRS. EDITORS:—I closed my last letter by remarking that I should probably be able to inform you in my next of the result of the trial of Rev. Dr. Adams; but on account of the engagement of Mr. Choate and one of the referees in the United States Court, this case has been postponed to the 22d inst.

INDEPENDENCE.

The glorious fourth was celebrated in a becoming manner, and as we may believe, with a truly patriotic spirit. Indeed it is the boast of Boston that by no other city or town in the United States has the Anniversary of our National Independence been so uniformly celebrated in an appropriate manner. An oration has been pronounced before the municipal authorities ever year since the peace of 1783. It is an interesting fact that Hon. John Quincy Adams delivered the oration in 1793, and his son, Hon. Charles Francis Adams, in 1843, just a half century afterward. From the Boston *Courier* we learn that "previous to the peace in 1783, the public authorities of Boston annually celebrated the anniversary of the Boston Massacre by an oration; so that for eighty consecutive years there has been a public patriotic demonstration. Seventy-seven of the orations delivered upon these occasions have been printed, and are now extant." There was this year the usual amount, at least, of ringing of bells and firing of cannon by the men, and of cracker-firing by the boys. The annoyance occasioned by the latter lends many to wish themselves more independent. [illegible] may be, that an ambitious Yankee will yet invent something more agreeable than these *young field-pieces*, which will equally with these enable boys to imitate men? Shows of all kinds were abundant; among them none was more prominent than the menagerie of Herr Driesbach, in which it is difficult to decide which is the greatest curiosity, the tamed lion or the lion tamer. For the gratification of the lovers of music, and as I trust to cultivate a love for it in those who are destitute of this amiable affection, our city fathers employed the Brigade and Suffolk brass bands to discourse sweet sounds on the Common from 6 to 9 o'clock A.M., from 2 to 5 P.M.; also these two bands, with the Boston brass and Pond's cornet bands in the evening, from 7 o'clock until the commencement of the exhibition of the fire-works. A splendid pyrotechnic display was anticipated, but to the disappointment of thousands it was postponed, on account of the rain, to Monday evening next.

But the more substantial part of the celebration I have passed over. I thought I would give you the back-ground before I painted the picture. The various orders of dignitaries having paraded the streets sufficient to satisfy the gazing populace, entered the Tremont Temple a little after 12 o'clock. After singing by a large choir selected from the public schools, performed with great exactness and admirable taste, giving proof of the high character of our popular education, prayer was offered by Rev. Samuel Barrett, D.D. Criticism of prayers as a general thing I regard as decidedly objectionable, but I cannot do less in the present case than express my surprise, I might rather say disappointment, that in a lengthy prayer, on such an occasion, and particularly under present circumstances, there was no recognition of any national sin, no language of confession, no plea for forgiveness. After the reading of the Declaration of Independence by Henry L. Hallett, Esq., son of Benjamin F. Hallett, an oration was pronounced by Hon. Charles Theodore Russell.

The theme chosen by the orator, so far as it had any definiteness, was *The Providence of God* as seen in the course of preparation for the settlement of this country, the organization of our national government, and its future prospects. He remarked that it was grateful to trace this nation to its source, as the discoverer of the Father of Waters traced it to the sparkling fountain, and drank from the limpid stream. And yet more grateful to look to the great Author of national prosperity. In recognizing a superintending Providence, we follow the example of those who were prominent in our early history—Franklin, Washington, and Jefferson. Liberty, Religion, and Honor, the three powerful spirits mentioned by Hallam, were engaged in preparing the way for the peopling of this country. God reserved this land till the best time for founding a Christian republic. The speaker here reviewed briefly several centuries of European history to develope the providence of God in preparing for the settlement of this New World. Among other things, by way of preparation, he stated that the right of private judgment vindicated itself against both Catholics and Protestants, and the great hero of the reformation in Germany taught the doctrine of passive obedience, and that it was right for Christians sometimes to resist the government. (At this point of his discourse I could not but think that in view of recent developments there was need that this part of the course of preparation should be repeated, lest our country, or rather, our government, should in the providence of God be *unsettled*.)

Noticing the various elements by which this nation was peopled—among which the Anglo-Saxon predominated—he expressed the opinion that had steamboats, rail-roads and telegraphs been discovered a century earlier they might have prevented the severence of this colony from the mother country—or at least unfitted this nation for the maintenance of its independence. The Revolutionary war *united* the colonies, and was in this view a great blessing. Dwelling upon the present extensiveness of our country as unconceived by its founders—the flexibleness of our Constitution—and our transcendent prospects as a nation—he arrived at the conclusion that a superintending Providence has shaped our destiny. "We hear," said he, "much of a higher law. I recognize this higher law. It is the Providence of God. It has elaborated this American Union." Our forefathers were faithful to every emergency in the formation of this Union, and we must be faithful to every emergency in its preservation. We may endeavor to remedy its evils by developing, exposing the false principles on which they are based, but directly or indirectly to undermine this glorious fabric of our government, is to be untrue to liberty, to human happiness, and to be culpable to God. He had no fears as to the preservation of this Union—God's providence gave it origin and will preserve it. The largest freedom of discussion will be scrupulously maintained, and though this may seem sometimes to endanger the permanence of our institutions, it will ultimately prove promotive of our glory. He closed with a portrayal of our brilliant destiny.

The oration indicated a good degree of learning, was truly patriotic, and highly creditable to its author. There was however wanting ease, naturalness of delivery and true nervousness of style. The speaker's theory of the "higher law" was evasive. The true idea of the higher law is, the will of God—as indicated by the inherent conscience of man, the Bible and Divine providence. Mr. Russell represented it as the will of God indicated by His providence. Now the phrase "providence of God" may properly be used to include the constitution of man, the Divine revelation and God's ordinary providence—but there was no indication in the oration that Mr. Russell did use it in this extended sense, but the connection in which it was used indicated that it was designed only in a restricted sense. This gave the orator an advantage by which he could recognize a higher law and at the same time avoid giving offence to the idolaters of the lower law. For leaving out of view the word of God, and the instinctive teachings of the human soul, showing that it is the indication of Providence that this Union ought to be preserved, and assuming that the Fugitive Slave-law is essential to its preservation, the conclusion is easy that that odious law is right, and ought faithfully to be executed.

To give a poetic tinge to the picture I must mention that the distinguished Abby Folsom came forward during the reading of the Declaration of Independence, and seating herself in a conspicuous place, produced as great a sensation as though it had been the profanely called "*godlike* Daniel." At the close of the oration she arose and commenced an harangue, and gained new distinction by being carried *vi et armis* out of the temple by the chief marshal of the day.

What I have now given you was as I have called it, the substantial part of the celebration, but a *material* part was enjoyed, I doubt not, by the officials and their guests, in Faneuil Hall. Of the feast, however, I had no share.

FRAGMENTS.

Cambridge Commencement.—The first public anniversary of the Story Association of Harvard University takes place July 15. Hon. Rufus Choate will deliver the oration, and Hon. Wm. Kent, of New York, President, will preside.

The commencement exercises will be on the 16th inst. The address before the Divinity School will be by Rev. Dr. Chandler Robbins of Boston. The oration before the Phi Beta Kappa Society by Rev. Dr. Sprague of Albany, and the poem by James T. Field Esq. of Boston.

Middlebury College, Vt.—On the 24th ult. Mr. Joseph B. Bittinger, late a student at Andover, was elected Professor of Rhetoric and English Literature, and of Intellectual Philosophy, by the President and Fellows of Middlebury College.

Rev. Samuel J. Spalding, late of Salmon Falls, N. H., was installed as Pastor of the Whitefield Congregational church and society in Newburyport on the 30th ult. Sermon by Rev. R. D. Hitchcock of Exeter, N. H.

Rev. Wm. M. Rogers asked a dismission from the pastoral charge of the Central church in this city on 1st inst., on account, as is understood, of ill-health and domestic cares.

Mr. Lowell Mason, who has done so much for the promotion of church music in this city is about to remove to New York city.

The *Panoplist* for June has just made its appearance, but its *sentiments are more than a month behindhand*.

Yours, CROMWELL.

FROM OUR DOWN-EAST CORRESPONDENT.

BANGOR, June 27, 1851.

MESSRS. EDITORS:—The Religious Anniversaries (Congregational) of this State have just transpired. The Conference of churches which occupies the larger portion of the time commenced its session Tuesday, 24th inst., 9 o'clock, A. M., at Yarmouth. Rev. R. Woodhull of Thomaston, was chosen Moderator. The opening sermon was preached by Prof. Stowe. Text, Matthew 6: 10, Thy will be done in earth as it is in heaven. 1, What is the will of God? 2. What is it that hinders God's will being done in the earth? The will of man; this, and this only. 3. These hinderances are to be removed; and how? By the subjection of man's will to God's. And how is this effected on the part of God? 1. By choosing for the world a humiliating scheme of salvation. 2. By the employment of humble instrumentalities for the promotion of this scheme. 3. By crossing men in the various plans they form, plans in themselves innocent. 4. By disappointing good people in their schemes for doing good. Reflections—1. How endless the variety of plans invented to be religious without yielding up the will to God. 2. The great distress and trouble caused by an unsubmitted will. 3. The happy condition of those whose wills are truly bowed. 4. The reason appears why there is so much labor for the promotion of good objects without success. 5. This utter subjection of man's will to God's has no tendency to ward Quietism. Such an one remains an effective worker for the cause of God. Prof. Stowe uses the purest Saxon in his discourse, and it is pretty difficult when he preaches not to attend to him; and attending, not to understand him. If his pencil does not give the fine touches and finish, it makes the strong and graphic marks. His description of an uncomfortable, pugnacious zeal will be remembered as long as his hearers retain before their minds the picture drawn to represent it—the head and form, that of the lion; the moving power, the calcitrating ass.

In the afternoon session, from two till four o'clock, the time was given to devotional purposes—a season of religious conference; prayers were offered, and brief addresses were made by Mr. Allen of South Berwick, Mr. Eaton of the Baptist church, Portland, Dr. Tucker delegate from Connecticut, Mr. Fiske of Bath, and Mr. McKay of St. Johns, N. B. Christ was brought clearly before the minds of the assembly and placed freshly in their hearts.

The Conference here gave way, that the Maine Seaman's Union might hold its Anniversary. Prayer was offered by Rev. Mr. Ellingwood of Bath; the Annual Report was read by Rev. Mr. Fessenden of Rockland. The report as it goes out ought to have a shaming efficacy, which will shame the Christians of this State to do more for the cause of seamen. It is shameful that Maine, with her hundreds of miles of sea-coast, with her thirty thousand sailors, in tonnage ranking as the third State in the Union; in ship building the second, if not the first, contributes only some four hundred dollars for the temporal and religious welfare of seamen. An address was made by Rev. Mr. Cutler of Belfast, which by the charm of its language and illustrations held a wearied audience to the end.

The Maine Congregational Charitable Society held its anniversary in the evening. This Society has for its object the relief of the widows and children of deceased ministers. The hard field and the small salaries of this State promise an ample supply of beneficiaries. The sermon before this Society was preached by Rev. J. Wilde, of Falmouth. The text was Acts 10: 38, "Who went about doing good." Mr. Wilde has those bold qualities of address which get a hearing and produce an effect. The sermon before this body is a *concio ad clerum*, and as such makes a pleasing and profitable variety in the order of the week.

The forenoon of Wednesday is given to the Maine Missionary Society—a venerable laborer, this being its forty-fourth anniversary, and greatly beloved and cherished by the churches. Rev. Dr. Dwight, President of the Society, was in the chair, and conducted the devotional exercises. Then followed the annual sermon, by Rev. Mr. Douglas, of Waterford, on the words, "We are laborers together with God." The report was by Dr. Tappan, the Cor. Sec. Only three men now survive who took part in the organization of this Society. The report was quickening, encouraging, admirable. Prof. Stowe made the first address—a compound of wit and pathos. Rev. Mr. Coe, one of the secretaries of the Am. Home Miss. Society, followed Prof. Stowe in a speech which made its mark so effectually upon the minds before him, that I think it will hardly get rubbed out during the year. When Mr. Coe sat down, the hearts of many were so full that there seemed a great desire to speak; and had the time permitted, we should have had successive explosions of Christian eloquence, the speaking which comes from a heart which cannot hold its peace.

The afternoon of this day was given to the cause of professional and Christian education.

A committee appointed to visit the Theological Seminary at Bangor, made their report, in which it was stated that the effort now making for the complete and final endowment of the seminary was likely to succeed. Addresses commending the seminary to the earnest support of the churches were made. One of the most interesting circumstances pertaining to this institution, is the warm and vital connection which subsists between it and the churches. It lies in the bosom and near to the heart of the churches.

The Maine branch of the Am. Ed. Society now held its anniversary; heard the report of its secretary, and listened to characteristic speech by Prof. Stowe; after which the cause of Sunday-school instruction came before the Conference. A paper of facts was read by Rev. Mr. Hays, of Frankfort, followed by addresses. I have space to say no more now; perhaps I will give you the end of the meeting in another communication.

KENDUSKEAG.

LETTER FROM A TRAVELER IN THE SOUTH.

MEMPHIS, TENN., MAY 30, 1851.

MESSRS. EDITORS:—When I dispatched my last letter I certainly thought I should write you again before this; but I find, as does every one who travels, that time flies, if coaches and rail-cars do not.

At Savannah I found the weather decidedly warm, mercury at 90 in the shade. The place is a great resort for invalids during the spring months, St. Augustine having some advantages over it for a winter, but none for a spring residence. A good hotel is much needed, and the citizens, with a correct appreciation of their wants, and the necessity of the case, have already moved in the matter, by organizing a stock company to erect one equal to the growing wants of the city. If South Carolina carries out her mad scheme of secession, Savannah will very soon outstrip Charleston in commerce. Indeed, already merchants of South Carolina begin to talk seriously of moving into the United States; and Georgia, with her enterprise and public spirit, will provide ample accommodation for all such, I have no doubt, to her own and their profit.

The line of steamers to New York now furnishes a rapid and safe conveyance for all who desire ocean communication with the North; and the city of Philadelphia is seeking the same advantage; Savannah is connected inland with the important towns of Macon, Griffin, and Atlanta, and soon to be with Augusta, and thence to Atlanta by as good a railroad as is to be found south of Mason and Dixon's line, thanks to the liberal spirit of her own citizens, and the enterprise of the Yankee nation.

The railroad west from Atlanta toward Mobile, already nearly completed to the line of Alabama, will open a trade and travel of great importance to Augusta and Savannah.

Macon is one of Georgia's beautiful towns. Though much injured by a destructive fire last year, its streets are mostly rebuilt, and as usual, with a much better class of buildings than before. The Lanier house is one of the best, if not the best, hotel in Georgia. There is a fine female academy located on a beautiful elevation above the city, and numbering over a hundred pupils, one Presbyterian, one Baptist, Methodist, and I believe a Catholic church.

Augusta is also a fine place. The width of the streets, and the abundance of shade trees, might well serve as a model for our northern towns, where the narrowness of the one, and the absence of the other, reminds one too forcibly of the spirit that looks at mere money-making, to the destruction of the beautiful, and sometimes of health itself. In this country the health of a town depends so much upon ventilation and free circulation of air, as well as the protection of shade, that this is a matter of necessity, as well as of taste. I could almost wish some such reason could influence our northern and western *town-makers* to a due regard for the beautiful.

At Madison I spent a Sabbath, and heard two very interesting sermons from Rev. Mr. Rogers, Presbyterian minister of Augusta. One of his texts is worth repeating, for its quaintness if for nothing else. "The couch is too short for a man to stretch himself thereon, and the covering too narrow for a man to wrap himself therein." The discourse was graphic, forcible, and truthful, and altogether more solemn and impressive than anything I have heard since leaving home. Madison has two seminaries for young ladies, both in a flourishing condition; one under the patronage of the Methodist, and the other of the Baptist denomination. These two sects comprise a large majority of the professing Christians of the State.

On the roadside from here to Atlanta we pass that famous elevation known as the Stone Mountain, very properly so named. Imagine a sandstone rock rising 2000 feet out of a plain, presenting beside this elevation nothing but a dead level surface for miles, and you have some idea of Stone Mountain.

Its base is nearly two miles in diameter, rather oblong. There are here and there patches of stunted pines and cedars, but mostly bare rock meets the eye, moss-grown and gray, as the storms have beaten upon it for ages, looking like some memorial of time's progress, planted by Him who takes record of centuries. Some bold speculator has erected a tower of wood upon the summit, with a desire to coin a few dimes out of the curiosity of its numerous visitors, by tempting them to a still higher elevation to behold that for which they are already too far up; but it serves as a fine contrast, showing God's mighty works to advantage beside his creature's puny effort.

The soil of Georgia in this middle portion is well adapted to their favorite crop—cotton, though they raise small grain, oats, rye, and wheat, to some extent. But slave labor cannot be profitably employed upon any crop where a gang cannot be worked together, with an overseer to superintend the matter. For flour and hay, butter and cheese, and many other necessaries, they depend upon the North.

The lines of railroad have built up many new towns at points many of them not before occupied or thought of, while some of the older towns have suffered by the rivalry. Atlanta, the junction of the three great roads, is already a point of good trade, and though not surrounded by as good a farming country as many others, must continue to be a place of importance. North of this we find the village of Marietta, long a favorite resort of the planters of lower Georgia during the summer season, when a residence below the "Sand-hills" is considered unhealthy.

Near this place is a fine elevation of some 700 feet, called Kemshaw mountain, or "hospitality," as the Indian name signifies. At its base lived a chief of the Cherokee nation for many years, but now, like the rest of his tribe, departed. From its summit we had a most beautiful prospect. The broken Cumberland range bordering the Tennessee river on the north, the abrupt and bleak Stone mountain south-east, with the intervals of hill and dale, dotted, though sparsely, with plantations, farm-houses, negro-quarters, and scenes of busy life. The village of Marietta is the only town visible, and the absence of water-courses detracts much from the otherwise beautiful landscape.

From this point to Chattanooga on the Tennessee river, the railroad passes through a new and but recently settled region, known as the Cherokee country. The efforts to dispossess that tribe of Indians of these beautiful and fertile lands will be long remembered by all who have taken any interest in the welfare of our aborigines, to the discredit of Georgia; and indeed, of the whole United States. No one who passes over this part of the State, now fast filling up with enterprising planters from worn out parts of the South, where they can no longer grow the great staple, and sees the productive soil teeming with the promise of a luxuriant crop and profitable yield, can wonder that the great dominant principle of conquest, that might makes right, should have been applied here. Nor can he, as the living evidences of an abundance of game, in the way of deer, wild turkey, and all the smaller sorts, wonder that the simple and rude man of the forest should have clung to the soil and the woods where his father and his father's father had never hunted with an empty wigwam, and where winter and summer alike his horses and cattle always found food in abundance.

Just below Chattanooga, on the river, is seen that bold, beautiful, beetling cliff known as "Lookout mountain." Higher and much larger than either Stone mountain or Kemshaw, it has also the advantage in affording the aspirant after beautiful views the relief of a fine water-course. The Tennessee river winds round its base, dashing its clear and sparkling waters against the immense rocks that ever and anon seem to threaten an abrupt termination of its stream by a junction with opposite hills, and a final damming up of the bed of the river. The Nashville and Chattanooga railroad also is being built just above high water mark along its sides, and a second edition of many parts of Middle Tennessee is presented here. On the top of Lookout mountain is now to be found a fine hotel, inviting to a prolonged enjoyment of air and scene, the invalid or sojourner who may venture up its sides.

At Chattanooga I took steamboat for Whitesburg, 180 miles below the landing-place for that most beautiful of all inland towns, South Huntsville. The passage down the Tennessee to this point is wild, mountainous, and singularly beautiful, the absence of cultivation to my eye adding to its charms. The river has all the variety of expansion and contraction that its passage through the broken spurs of the Blue Ridge and Cumberland Chain can give it; now presenting its broad and beautiful surface, unruffled by a ripple to the gaze of the lover of quietude, and again rushing and roaring through some mountain gorge with the headlong rapidity of its original mountain torrent.

Huntsville, Alabama, a ten miles' ride from the river over a well-built Macadamized road, and through one of the finest planting sections of the State, is situated in a beautiful basin or plateau formed by two spurs of mountain that seem to have stopped short of a junction on purpose to afford a location for the town. The scenery of course is diversified with hill, dale and mountain, and is beautiful, more so than any I know of in this section of our country. It rivals and in some respects excels Columbia, S. C., the boast of the chivalry of the Palmetto State. A large clear spring of most excellent water gushes from a small ravine near the center of the village, supplying to the inhabitants at small cost of machinery this especially in the South great desideratum.

The town has a little too much the air of a place that has been finished, and where mechanics would find but little to do except repair; but the genius of railroads has dropped a spark here also, and the fire begins to burn, and no doubt a year or two more will see a locomotive rushing through her now quiet streets, to the admiration of men of trade, and the astonishment of mules and little *niggers*. Here men are beginning to see that the true wealth of a State, like a nation, is in her doing everything at home that can be better done there than abroad.

Hence Georgia and this section of Alabama are beginning to turn their attention more and more to manufacturing; and while South Carolina is seeking a redress of grievances, imaginary or real, in talking of secession and other treasons, these States are building cotton factories and making other efforts to supply their wants within themselves, thus achieving real, not chimerical independence.

Secession finds few advocates and precious little sympathy either in Georgia or Alabama, and a more bitter feeling of hostility exists between them and South Carolina than I have seen between even the North and South for years; and so far as one could judge of the sentiments of the State as expressed by the wayside, South Carolina would derive neither "aid nor comfort" under any circumstances from either of her border States. Notwithstanding this they declare to a man that a repeal of the law touching the recapture of slaves will unite the whole South in one party to maintain this right of reclamation guaranteed to them by the Constitution.

At Huntsville I saw a large collection of slaves on the Sabbath on one of their baptismal occasions. Methodists as well as Baptists among them practice immersion. Some seven hundred to a thousand persons of all ages and colors assembled at the reservoir of their beautiful spring, and a better dressed and more orderly assemblage I have never seen among the blacks, either North or South. A sermon was delivered by their pastor, himself a "chattel," not extravagant in language, or inappropriate to the occasion; and considering the opportunities of the preacher, it was creditable.

This display of contented happy faces at their meetings, clad in not only decent but even costly and rich habiliments, has led many a passer-by to exclaim, that the slaves of the South are better off than the free blacks of the North; and as one sees the well-fed and comfortably clothed field hands returning in merry laughing groups from the cotton fields, often following a chorus singer in a jolly chorus that may be heard miles off in a still summer night, the first feeling is that they must be happy. As the animal wants of man are the first that manifest themselves and require attention, too many stop

conceive of a greater temptation than is pressed upon thousands to evade this most exorbitant and unreasonable charge, by seeking some private mode of conveyance for their letters. A reduction of the channel rate to one penny, or two cents, would break up this contraband system, and bring into the bags of the Post-office the letters now conveyed in the pockets of passengers, and in other ways. Then, the reduction would impart a powerful and immediate stimulus to all the correspondence between the two countries, and constitute another great source of increase. The whole expense of a letter, weighing under quarter of an ounce, from any town in Great Britain to any town in France, is now twenty cents. The French inland postage is five cents; leaving fifteen for the channel and British inland services. Under a Channel Penny Postage, the whole charge on a letter from London to Calais would be *four cents*. Then it would be necessary to *treble* the present number of letters, in order to effect this reduction without loss to the revenue. Now, is there not every reason to believe that this amount of increase would be realized from the sources we have mentioned and from other auxiliaries?

Let us now consider the feasibility of an Ocean Penny Postage between Great Britain and North America. The great distance to be overcome in this direction may be opposed by many to the practicability of this proposition. But let such remember, that the British Office charges no more for conveying a letter, weighing half an ounce, from Liverpool to New York, a distance of 3000 miles, than from Dover to Calais, a distance of twenty-five miles. Every person who watches the signs of the times, must be struck with the new facilities, motives and means of intercourse between Great Britain and North America. Six years ago, there were only four steam-packets plying between the Old World and the New. Now there are *sixteen*; and eight more will probably be put on the same route in the course of a year. With so many competing lines ready to underbid each other in the price of conveying the mails, there is reason to believe that the British Government might save in the cost of their transportation, half of the £145,000, which it now pays the Cunard line for that service. This saving would enable it at once to reduce the present rate *fifty per cent*. The postage on a letter weighing half an ounce, from any town in Great Britain to any town in the United States, is one shilling, or twenty-four cents. Of this amount the British Post-office receives nineteen cents; consequently, we have to show that an Ocean Penny Postage would bring into the British mails *four* times the number of letters now conveyed in them across the Atlantic, in order to make it *pay*.

The number of letters conveyed between Great Britain and America, in 1846, was 1,395,824; of which 744,108 were sent to, or received from, the United States, and 651,716 to or from the British Provinces. Let us then put the whole number thus transmitted in 1850 at 2,000,000. Now we want 8,000,000 to produce, under an Ocean Penny Postage, the amount derived from these 2,000,000, at the shilling rate. In the first place, then, nearly all will agree that the *present* number of correspondents between Europe and America would actually write two letters under the reduced rate, where they write one at the existing charge. Here we should have 4,000,000 to begin with. Then about 400,000 persons emigrate every year from Europe to America. These are *new* correspondents. They all leave relatives and friends behind deeply interested in their welfare in the New World, and anxious to hear from them frequently. Let us suppose that, under an Ocean Penny Postage, they would write annually three letters a head to their friends in Europe, and that these letters would all be answered. Then from this source alone we should have 2,400,000 the first year of the new postal system, and perhaps 4,000,000 the second, and 6,000,000 the third.—An Ocean Penny Postage would doubtless bring into the mails nearly all the letters conveyed outside of them. There are at least 400,000 emigrants, passengers, officers and sailors who cross the Atlantic during the year. Let us suppose that every one of these, on an average, carries two letters in his pocket, directed to different persons in America, in order to save postage, and we have from this source 800,000. But there is a more fertile expedient than this for evading the present high rate. Thin paper, called *foreign post*, is manufactured purposely to enable persons to enclose under one envelope several communications addressed to different persons. Ten of these may be thus forwarded under a single rate. We would appeal to every person who has correspondents in Great Britain, to say if it is too high an estimate to assume, that every envelope conveyed between New York and Liverpool, contains two such communications. If this be admitted, then we have 2,000,000 from this source alone, which would probably be brought into the mails, as separate letters, under an Ocean Penny Postage. The last source of increase we will mention, is the saving to the Department of 120,000 *dead letters* annually, which are mostly refused on account of the present charge. These letters all cross the ocean twice, and occasion as much expense as 500,000 sent and received in the ordinary way. From these sources of increase, then, we have the 8,000,000 letters which are requisite, to make an Ocean Penny Postage *pay* between Great Britain and America as much as the existing shilling rate pays at the present time. Everything conspires to increase the urgency of this great postal reform. What could be a more grateful and graceful supplement to the Great Exhibition of the Arts and Industry of all Nations in London, than conferring on those nations an Ocean Penny Postage! What a magnificent opportunity for inaugurating the system! Myriads of intelligent men, from all the countries of Christendom, are to congregate in this metropolis, not for a few days, but for months. The British Government has generously admitted the products of their skill and industry without charge at the Custom House, just as if they were British subjects, and their articles manufactured in the counties of England. Every day will have its wonder for them, and every one of them will have a circle of friends at home who expect a full and frequent account of his observations and experience during the Great Congress of Nations. Give them an Ocean Penny Postage, and what a vastly increased number of letters would swell the British mails across the English Channel and the Atlantic Ocean! Suppose the 200,000 foreigners attracted hither by this august demonstration, should write and receive *two* letters a week, per head, this extra correspondence would produce more letters in a *month* than now cross the Atlantic in a *year*. E. B.

3 *Winchester Buildings,*
LONDON, *June* 13, 1851.

SYNOD OF WISCONSIN, O. S.—The work of extending Presbyterianism in Wisconsin seems prodigiously trying to the rules of the Book of Discipline. The "Book" says that to the synods belongs the power "to erect new presbyteries," and to the General Assembly that "of erecting new synods when it may be judged necessary." The N. S. Assembly at Utica found no way of getting a foothold in Wisconsin but by allowing three ministers constitute themselves into a presbytery without leave either of their presbyteries or of any synod. The O. S. Assembly at St. Louis had one presbytery, but were desirous of the higher dignity of a synod, and therefore constituted two new presbyteries and then erected the three into a synod without reference to the synod of Illinois to which it belonged. There is this defence in both cases, that the General Assembly being the tribunal of the last resort, and having the general right of "review and control," and of "superintending the concerns of the whole church," is above being called to account, and has the attribute of Presbyterian unquestionability (romance infallibility), and its prerogatives defined, much as Blackstone defined those of the British Parliament—that it can do whatever it pleases except to make a man a woman. The *Presbyterian Herald* of Louisville, discusses the measure with much freedom. If any of our readers care to see the nicety of the questions to which these "court" proceedings give rise, they may read the following:—

"When the presbyteries of Indiana, California and Wisconsin were formed, these territories and the church there had no connection with any synod, consequently when the Assembly erected those presbyteries, it did not violate any constitutional right of any synod. The Assembly did right to erect these presbyteries, under its general constitutional form "of superintending the concerns of the whole church."—There is a sound commonsense meaning to the general clause which needs not an expounder. But to apply it to the case before the Assembly at St. Louis, was surely a misapplication, if not a usurpation. The Presbytery of Wisconsin had belonged to the Synod of Illinois, and been part of it for five years. What, though that presbytery had not met with the synod, nor even sent up their records or their presbyterial report, or by person or letter, had requested synod to divide them so that they might become a synod of Wisconsin; did this give the Assembly a right to go in the face of the constitution, over the rights of the Synod of Illinois? When some of us who were not members of the Assembly, and others who were, left just before the Assembly dissolved, it was confidently expected that the measure proposed by members of the Synod of Illinois would be adopted; namely, that the memorial of the Presbytery of Wisconsin to have a Synod of Wisconsin erected, would be granted, on condition that at the meeting of the Synod of Illinois, at Chicago, the memorial of the Presbytery to be divided into three Presbyteries, should be granted, about which there could be but one opinion, then the three Presbyteries to meet at the time and place specified, to complete synodical organization. In this way wrongs would have been avoided—and synodical rights and brotherly courtesy would have been preserved."

The Independent.

NEW YORK, THURSDAY, JULY 10.

GOVERNMENTAL VIEW OF THE ATONEMENT.

THE CHRISTIAN REGISTER AND DR. BUSHNELL.

For reasons already understood we have been obliged to postpone the consideration of the *Register's* criticism upon the view of Christ's mission presented in *The Independent* of April 17th. This delay, however, has enabled us to re-examine the subject in the light of Dr. Bushnell's recent work entitled "*Christ in Theology*"—a work, by the way, much more clear and satisfactory on the main points of Christian doctrine, and also much less offensive in language toward the accepted faith of Christendom, than was the volume that preceded it, which this is intended to elucidate. The views of Dr. Bushnell and those of the *Christian Register* at some points interlace each other, and though Dr. Bushnell gives more prominence to the objective import of the death of Christ than the *Register* is willing to allow to it, yet it seems to us that on this point they labor under a common misapprehension. We shall therefore treat of both in the same general connection. The *Register* states its view of the mission and work of Christ in the following terms.

"Not to extend our present article to an unreasonable length, we shall only set down here in brief and general terms, some of the leading objects which we believe to have been contemplated in the mission of Christ as respects man's character and salvation. The entire scope of those objects we do not suppose it is possible for human speech to describe, or human thought to comprehend. Nothing can be more offensive than the dogmatical presumption with which theologians often speak of Christ's ministry and redemption, as if a few stereotyped formularies could exhaust the meaning of that Divine Advent into our world. We can only state the purpose of Christ's coming in part. Referring to what we have said above, regarding the whole question of man's being saved by obedience to law and of the necessity of his being saved, if he is saved at all, by the grace of God,—we believe that Jesus came, first, to show us the Father; second, by his person, his sufferings and his cross, to persuade man of this very truth, that if he will repent of his sins, God is willing to forgive and accept him of His free grace, receiving him at once into full favor and justifying him; third, to produce that repentance, and thus lay the foundation of a peaceful and affectionate faith, found to be an example of a perfectly holy life and to guide us after it as disciples; fifth, to convey a complete body of spiritual instruction to his followers; sixth, to bring immortality to light, with its retributions; and seventh, to establish on earth a church, which should be the means not only the fold of his disciples and the repository of his truth, but, the abode of his presence and a vital and working embodiment of that new principle of life which he planted in the heart of humanity."

To all these views of the purpose of Christ's coming we fully assent,—understanding the term "church," however, under the seventh head, not of any one visible organization, but of the true spiritual body of believers. But in this enumeration there is one serious omission, an omission that is to us the more surprising because everything else in harmony with it and growing out of it is so fully set forth. In our article of June 12th, on "The Saving Work of Christ," we endeavored to show that the preparatory dispensation to which the *Register* had referred, pointed directly and uniformly to one view of the mission of Christ, and only one; viz.: that the *death* of Christ would accomplish for the taking away of sin and the justification of the transgressor under the moral law, that which those daily sacrifices accomplished for the taking away of transgression under the civil and the ceremonial law. It is only in this view that the system of sacrifices becomes intelligible. The epistle to the Hebrews eclairizes that else mysterious and bloody system, and makes it redolent of heaven's love to man. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the *blood* of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." Throughout this epistle the death of Christ is spoken of as a sacrifice for sins, the antitype of the Levitical sacrifices. Without this view those sacrifices have no significance. As we remarked on a former occasion:

"Coming to this subject not theologically, but Scripturally, we find in constant connection with the plan of the world's salvation a rite, a symbol that requires to be explained, and in the same Scriptures we find also an explanation of the symbol, showing that it was realized in Christ. We cannot resist this conviction and hold the Scriptures in their simplicity and integrity. It would be absurd to make Christ, who is the antetype, Himself only a symbol of a higher order. The radical idea of this symbol is atonement in the objective sense as a medium of a subjective at-one-ment through faith. This idea pervades the system."

We had spoken of the work of Christ as both objective and subjective in its bearing upon the salvation of man, and had explained our meaning in the following language.

"Were the sinful soul and its Creator the only beings in the universe, harmony might be restored between them on very different terms from what are now practicable. A subjective change would be all that in that case would be required. But now, the general interests of law and government, the welfare of the moral kingdom before which the sinner has transgressed, require some outward, visible satisfaction, morally to be rendered to the violated law. This Christ rendered in his sufferings and death on the cross; and without this, a mere subjective change in the sinner would not have sufficed to restore the harmonies of the soul with God, the violated law, and the injured universe."

To this the *Register* replied:

"We always feel ourselves on unsafe ground when we attempt to define 'the general interests of law and government' for the Maker and Ruler of the universe. After all, the question does lie between the individual soul and its God. Placed just as I am in my relation to this world and the other, how am I to reach salvation? This is the inquiry for every living man. What kind of 'satisfaction' God asks, apart from that which relates to my own personal conversion and life, it is impossible for me to know. For the 'welfare of the moral kingdom' God will provide. My spiritual relations to Him as my Father, and Christ as my Savior, being made right, and my life among my fellow creatures being what those right relations would inspire, I have no further question to propose respecting my salvation. Opinions concerning the external economy of the Divine government, important as they may be, do not strictly lie within the province of faith. Unless we have some further explanation, therefore, of the meaning of *The Independent's* language, we do not subscribe to the assertion that 'a mere subjective change in the sinner would not have sufficed to restore the harmony of the soul with God, the violated law, and the injured universe.' We are not prepared to deny what, if dimly intimated, is not distinctly revealed in the New Testament, and therefore not known to us,—*that Christ's death may in some inscrutable way, by the infinite purpose of God have been made necessary to the salvation of the race, in relation to the Divine government.* As that however is a matter which can have no personal bearing on us, but relates only to God and his Son, we are content to leave it where they have left it, among the things which we may not comprehend."

This is so far in advance of any previous statement of the *Register* on this subject that we do not despair of coming to a substantial agreement upon the doctrine of atonement as well as upon that of depravity. The sentence that we have italicized supplies in part what is wanting in its enumeration of the objects of Christ's mission. Even while expressing its dissent from what we have called the objective view of Christ's work, the *Register* admits that this very thing is "dimly intimated" in the New Testament, and therefore does not presume to deny it. Here then the difference between us is brought to a visible point. That view of the death of Christ which the *Register* finds but "dimly intimated," and regards as altogether beyond our ken and irrelevant to our personal experience, to our mind is explicitly declared in the Scriptures, is made the central fact in connection with the death of Christ—the fact upon which the whole work of Redemption hinges—and has therefore a most direct "personal bearing on us," upon our repentance and our sanctification unto life eternal.

To relieve our own mind of the labor of constructing an argument on this point and at the same time to relieve the public mind with regard to a suspected author, we will quote at length the admirable reasoning of Dr. Bushnell upon the defects of the merely subjective view of the atonement maintained by Coleridge. On this subject there is nothing more just and forcible in English theology. The view of Christ's work, "which regards it as being designed to operate wholly on man," has according to Dr. B., "in the form given it by Mr. Coleridge and his disciples, two very important defects which need to be supplied."

"It fails in the first place, to find any natural and proper meaning for the objective terms of the altar. It treats them in precisely the same way in which it does the figures of more natural language applied to him; such, for example, as *debt, payment, price,* and the like, which are casual only in their mode of occurrence. Whereas the terms derived from the liturgical system of the altar are wholly artificial preparations, and the system itself is declared to be appointed of God, to be a figure and form and so a language, for the higher sacrifice and the nobler remission of a new covenant, afterward to be given. It is an outward religion of sense, prepared to be the mold of an inward religion of spirit. But, in the view of Mr. Coleridge, these terms, prepared by God, have no special value and may even be disused. * * *

"The other defect alluded to is even more serious. It makes nothing of justification, save in the sense that it brings the soul out of sin into a state of faith and peace, by a change of spiritual mental order and authority. There is nothing left, in this view, to maintain a sense of law, or keep a conscience alive in us. And so the result will be, that, having no care for our sins, no impression of them or trouble on account of them, we shall be as indifferent to mercy as to sin, and the whole work of Christ will fail of its power.

"In this view the doctrine of many Unitarians coincides, as nearly as it is possible, in connection with the different view they maintain of the person of Christ. I am well aware of this, in respect, felt in this quarter, to any and all speculations that suppose a necessity of some ground of pardon, distinct from the mere paternity of God, and I think I could easily account for it. The word 'justification,' as distinct from pardon, is virtually disallowed or proscribed; for if it be to be retained in use, the meaning allowed to it differs in no degree from that of the word 'sanctification.' However much I could sympathize with the repugnance they feel to many of the representations associated with this word, I cannot but regard the loss they suffer in rejecting it, is irreparable and great beyond what they conceive. It is no moral or sufficient Gospel to preach paternity to men. No sinner stops in his sins, because God is a name for paternity. What carries for life is paternity of God, until a voice of condemnation from God's holy inviolable law is heard ringing in his soul to make paternity a need and call out the want, in his bosom, of some grace that may save him from the just demerit of his sin? A special condition therefore, in the restoration of man, is that he be made to see the iron substructure of eternal government jutting up around him and hear it reverberating under his feet. And, in order to this, pardon must come in a way of governmental order. It must be more than pardon—justification. It may not be necessary that something should be done to save or vindicate the honor and sanctity of the law before the people of the Zodiac; but it must be done before him. He must have impressions made in him that answer to government, not merely to paternity; and that no salvation will be adequate, save that which can open a passage through government, without any breach upon its integrity and order. Without this, all that is said about paternity will cease, at length, to be anything better than a watery pathos, dissolving into its own insipidity. A paternity, magnified and preached as a gospel, will turn out in the end to be simple nepotism.

"This at least, is my conviction. The gospel of Christ cannot have its power without justification, in some real and proper sense of the term, distinct from pardon on one side, and sanctification on the other. And such, most clearly, is the view of the scriptures; which, if any one disregards or explains away, the penalty of impotence will assuredly follow. More than once do they write 'righteousness' and 'sanctification,' 'justify' and 'sanctify,' in the same sentence: not surely as repetitions of the same idea, but as somehow or in some degree distinct and different one from the other. They not only speak of Christ as the 'manifested Life,' but as 'set forth to be, to declare the righteousness of God, that *God* may be just.' All the apostolic writings are full of this distinction, and it is this which gives their representations a sonorous and reverberative temperament of so great energy. They make the work of God ring about the conscience of their hearers. Preaching the remission of sins that are past, they show the law standing in its sanctity, wedded fast to the unalterable righteousness of God, and give, in that manner, out of the very life and death of Jesus himself, a proof most appalling, that the sins of the future, not forsaken, will meet their just and sure reward."

This admirable reply to the subjective view of the atonement increases the surprise we experienced upon reading on page 225, Dr. B.'s classification of the several views of Christ and his sacrifice.

"Neglecting subordinate and less important distinctions, four principal views or classes of view are asserted concerning Christ and his sacrifice; that which regards it as having effect on God, to procure release or pardon; that which regards it as having this effect on God, and so, by the obligation of endearment thus produced, an effect on man or human character; that which regards it as operative wholly on man; and that which regards it as operative wholly on man, but, in order to this with greater efficiency, as representatively operative on God. The first may be called the objective view; the second the objective-subjective; the third the subjective; and the fourth the subjective-objective."

Now it seems to us there is another view of Christ's death more in accordance with Scripture than either of these, and which is the view embraced in the prevailing theology of New England; that which regards the death of Christ not as "having *effect* on God" whether really or "representatively," but as *appointed by* God, in view of his own character and his relation as a moral Governor, to express his regard for his law, and so to render the pardon of the transgressor compatible with the welfare of Government. "Whom God hath *set forth to be a propitiation,* through faith in his blood, TO DECLARE HIS RIGHTEOUSNESS *for the remission of sins*——*that He might be* JUST, *and the* JUSTIFIER *of him which believeth in Jesus.*" These words do not represent the death of Christ as simply "having an effect" either upon God or man. It is not "operative" upon God even "representatively," in the sense of moving Him to do what he was at all reluctant to do before; but it sustains a relation to the law and government of Jehovah that renders it possible and safe for Him to do what His love already inclined Him to do, viz. to pardon the transgressor. The *Register* cannot fail to perceive that the welfare of the moral kingdom must be regarded in any provision for the pardon of individuals who have transgressed the laws of that kingdom. Its severe and caustic logic against the mawkish sympathy of Mr. Spear and others for the criminal, assures us that it would not introduce into the divine government a shallow sentimentalism that would sacrifice true benevolence—a regard for the highest good, the preservation of the order and happiness of the universe—to a mere compassion for the transgressor. It will see also that two individuals isolated from all other beings, might act toward each other in a matter of offense, very differently from what would be required in a community where one of those individuals was a criminal at the bar, and the other a judge upon the bench or the Sovereign upon the throne. In the latter case no mere personal feeling must be regarded, but the preservation of law, the honor and the security of government, the welfare of the community; nay, the compassion of the judge for the criminal, though it be that of a father for a son, must be overborne by these weightier considerations.

This view of the death of Christ is operative upon man. The soul awakened to a sense of its guilt and condemnation feels the pressure of the law, the crushing weight of its penalty. From this it must obtain relief. And when it beholds Christ dying upon Calvary to deliver it from the curse of the law, then it appreciates the greatness of his atonement and feels the constraining power of his love. This view Dr. Bushnell glances at in another paragraph.

"I say that Christ came to reconcile us to God, and that this is the whole account of his mission. And then that, in order to this, it is necessary that pardon should be offered, in a way to exclude every feeling of license, and preserve in us the deepest impression of the authority and sanctity of law and the immutable justice of God. How else can we be made to care for our sins, or to want any release from their condemnation; which is the first condition of a regenerative movement?"

But in order to this moral impression, it must be seen that "the authority and sanctity of law and the immutable justice of God" are upheld not symbolically, not "representatively," not by mere show effect, but by real sacrifice, a sacrifice of feeling by the Father as true and deep as the sacrifice by suffering in the Son. Then guilt feels that there is mercy adequate to its wants; and then the soul comes out from the awful shadow of the violated law; then

"Believing, we rejoice
To see the curse remove;
We bless the Lamb, with cheerful voice,
And sing his bleeding love."

BIBLIOTHECA SACRA AND BIBLICAL REPOSITORY.

The July number of this admirable Quarterly has just reached our table. From a rapid examination of the principal articles in it, we judge it to be among the best numbers of the Review thus far issued. Dr. Cheever contributes a paper upon Conscience; in which are exhibited—with something of the special vividness and urgency of the preacher's manner, yet with sufficient philosophic elaborateness and fulness—that constitution of the Moral Power in the soul which prophesies of Future Retribution to the unworthy, and shows God's provision for it inevitable.—Prof. Shedd, of the University of Vermont, writes upon the Relation of Style to Thought, with rare clearness and beauty, both of conception and expression. This subject is well illustrated in the very frame of his easy and tranquil, yet powerful and suggestive essay. The calm spirit of self-imposed and beloved studies pervades its structure, and the beautiful aspects of nature are reflected upon it.—Dr. Stowe, of Bowdoin College, supplies the third article, on the Hegelian Assaults upon the Four Gospels. The combination of exact and discriminated knowledge with the taste and power for a popular expression of it, is so infrequent at the present day that we almost unconsciously suspect the knowledge of inexactness, when its forms of utterance are otherwise than polished, or the style of affectation, when the knowledge which speaks in it is more careful and scholastic than the rhetorical dress. But Dr. Stowe writes clearly and energetically, with thorough western straight-forwardness and vigor, on a theme which many studies do not suffice to master, but which he has considered with eminent patience, attentiveness, and candor. If all are not satisfied that he has comprehended whatever of philosophic validity and force there is in the Hegelian system, none will deny that he has caught its absurdities and their applications to Christianity with a quick and almost mirthful eye, and has stated them in a style to make them remembered.

Translations from Anselm, by Dr. Maginnis, of the University of Rochester, follow the article of Dr. Stowe. An Investigation in Syriac Philology, by Rev. Benjamin Davies of Montreal, comes next; and the first part of a Life of Zuingli, by Prof. Robbins of Middlebury College, succeeds to this. Of either of these articles we have read but fragments.—The last article in the number, but that which will draw to itself the first and chief attention of its readers, is by Prof. Park: in reply to the second article of Dr. Hodge in the Princeton Review, on Prof. P.'s Convention Sermon. It is entitled "Unity amid Diversities of Belief, even on Imputed and Involuntary Sin; with comments, etc." Our limits are too contracted to allow any just analysis of the article. For those who have seen or who will see the Review, this would be needless; and it would be difficult to compress for others, into so small a space as we must use, any fair exhibition of the clear analysis, the various learning, and the cogent argumentation, which make up the fifty-odd pages of the article. It is written for scholars and professional theologians, rather than for laymen; and by reason of a certain peculiarity in the style,—consisting perhaps, in an idiom unusually defined and exact, and in the use of terms so subtly and philosophically selected as to be slightly removed from their ordinary associations among readers,—we incline to think that the readers for whom it is designed will not estimate it so highly as they should, or receive the just impression from its scope, until they have read it carefully more than once. Such is the indication of our experience. The style of Prof. Park is superior to almost any other that we have heard, when delivered with the emphasis of the voice, and illustrated with the expressive gesture and glance, of him who speaks in it. Its novelty is then among its great charms. It is enchanting and irresistible, in its wonderful pressure, beauty, newness. To hear it is among the most desired treats of the most cultivated literary circles that we know. But on the page, and without the illustration and emphasis of action, the idiocratic quality of the style is not an advantage. It arrests attention to itself; and may beget, in one not knowing the writer, the impression of excessive carefulness. The rapid pellucid style of other controversialists, if it is more shallow is also sometimes more effective than this. But when one has carefully considered this article, he certainly will not doubt either the dialectic ability, the theologic learning, or the Christian manliness and wisdom of its author. The article will be a difficult one for Princeton to answer. The theology of New England, on the points which it touches, is nobly and amply vindicated by it. S.

THE BATH-HOUSE.

On the southern shore of Long Island, midway between Fort Hamilton and Coney Island, stands a pleasant retreat from the heat and noise of the city, which deserves to be more generally known to that class of citizens who want quiet and comfort in a summer resort, in connection with immediate proximity to Town. The care of an invalid child lately took us there for a fortnight; and we bear cheerful self-prompted testimony to the assiduous and kind attentiveness of Mr. Davis, our host. His house is beautifully situated, looking out upon the broad semi-circular bay whose eastern limit is Coney Island. The shades about it are extensive enough to give to children a charming place for romping at will. Excellent facilities are also afforded for sea-bathing, though of course the roll of the surf is not so emphatic as at Rockaway or Long Branch. And while the house is liable, like all hotels so near the city, to an occasional influx of transient visitors, whose company is less desirable than that of permanent boarders, it is so far shielded from this by its secluded location as to offer peculiar attractions to families.

The house is accessible by a stage-wagon from Brooklyn, or by the Fort Hamilton boat with a wagon from the pier. The drive through Flatbush is also a pleasant one; and that from Brooklyn to Fort Hamilton, along the shore of the New York Bay, is among the finest in this vicinity. S.

THE DANGERS AND TEMPTATIONS OF TRAVELING.

It is now a time when all the world are in an unusual process of locomotion. Many are pilgrims for a season, from lake to lake, from city to city, from mountain to mountain, and from one fashionable watering place to another, who think little of the pilgrimage of life, or its ten thousand snares and allurements. It is well to consider some of the dangers and duties involved in the experience of traveling; some of the temptations, not only that are always waiting on our course as pilgrims to a better world, as those who have here no continuing city, no abiding home, but that are incident especially to the daily experience of Christians on the wing, or sojourning for a season in unaccustomed places of abode. Whether for business or recreation, duty or enjoyment, such changes bring dangers, and dangers bring not *new* duties, but a necessity of increased diligence and watchfulness in *all* the duties of our mortal pilgrimage.

First then, as to the habit of secret prayer. There is great danger of its being interrupted, and for a season broken up. But it need not be so, it *ought* not to be so, but the very contrary. Yet it will require great watchfulness. If you are on a journey of some length, up early in the morning, hurried for your breakfast, anxious to be in season for the cars or the steamer, all day in the company of others, all your ordinary habits of meditation broken up, fatigued in the evening, looking after your lodging, with time only to take a rapid survey of places and things around you, and the certainty of a renewal of the same crowd and pressure of men and things the next day; if with all this you are not extraordinarily careful, if you do not, at particular seasons, take hold of your mind and heart by main force as it were, and bring them to converse with God, if you do not take time definitely for this, you will be defrauded of all communion with heaven. If you do not *watch* unto prayer, you will not pray at all. You may take your hurried meals for the body in the presence of others, but your soul will be cheated of its spiritual nourishment, and if this should continue, then what you gain in health by bodily exercise and recreation, will be more than lost in the decay of inward strength and prosperity. Indeed, on a journey you will have to take the kingdom of heaven by violence, if you keep in it at all. It is the experience of all travelers, that a life of such restless change and wandering is unfavorable to communion with God, unless you keep your fixtures of prayer as a mold of adamant or iron, and have everything reduced within their forms. Whatever compression or inconvenience it may cost you, hold on. If those fixtures be broken away, or laid aside, or left at home, everything in your spiritual life will be at loose ends. You will not only not grow in grace, but grace itself in you will become dry, shriveled, stunted. These heavenly flowers in the garden of your soul require watering and care, and they ask for still more of such diligence and tenderness while you are by the wayside, than in your own quiet habitation. Without such care, it is as impossible to make them flourish, as it would be to keep a border of daisies fresh and green beneath the thunder and dust of a great rail-road.

And a single day's neglect upon a journey may produce great evil. As you begin, so probably you will go on. One day passed by your heart, mind, and soul outside the fixtures of prayer will leave you with less of the spirit of prayer the next day, less disposition to compress your thoughts at any one time within those fixtures, and still less the next; so that, positively, a journey of a few days in this manner may break up the best formed habits that ever existed. Then, again, the influences you meet with, the circumstances by which you are surrounded, the company, the scenes, of the place of recreation where you stay, are not particularly adapted to reconstruct the habits thus broken through, or to renew the divine influences from which you have been running, or to awaken you to a more earnest diligence. And if, on returning to your accustomed sphere of duty in Christ's kingdom and service, your homeward progress be like the outward, the result will be, in all probability, a sad experience of departure from God. If you could return to your heavenly home as easily and speedily as you can to your earthly, the evil might be small indeed. But it takes a long time to recover from the disastrous influence of such spiritual neglects. The few weeks of absence from your home, if you neglect your spiritual affairs, if you are not exceedingly watchful unto prayer, may cost you as many months' hard work after your return, before you can ever recover the position of your heart with God which you perhaps enjoyed when you started on your journeying.

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. We dare say that in very many cases, when a Christian returns to the city from the country, and is welcomed by the cordial greetings of friends and brethren, with the exclamation, How well you look, how fat and hearty you have grown! your trip seems to have done you great good; in many cases, after the first grateful acknowledgment, there is a groan from the very bottom of the heart, answering to the ruddy presentments of the countenance, O my leanness, my leanness! From the uttermost parts of the earth have we heard songs, even glory to the righteous. But I said, O my leanness, my leanness! woe unto me; the treacherous dealers have dealt very treacherously. It is a sad and melancholy thing; but this must always be the case, if while the body is waxing fat, the soul neglects prayer. And therefore, journeying or resting, but especially journeying, for then there is the greatest danger, a Christian must hold on, with inflexible tenacity and perseverance, to his seasons of prayer, his *fixtures* of prayer. Let him keep his habits of prayer, and his habits of prayer will keep him; but if he lets *them* go, it is like the parting of the best cable in a storm: everything goes with them, and away the ship is driven before the tempest. Therefore pray without ceasing; no matter where you are, or what your circumstances, prayer is your first duty.

And for a help in this, hold on also to the Word of God. Every day let it be consulted. It is a mighty help to prayer. If you feel ever so much indisposed to prayer, open your Bible and read with earnestness and solemnity the 51st Psalm, and it will quicken you; or even a few verses in the 119th, or the last eight verses in the third chapter of the Epistle of Paul to the Ephesians; send your heart with them, throw yourself into the chariot that thus by the Spirit of God stands waiting for you, let these wings of devotion enfold you and bear you up. Do you want a prayer-book? All the saints ever upon earth, or hierarchies, or councils, could never construct one, half so appropriate, so life-giving, as God's Word. Use it, and you will find the glory of it. Sometimes the heart, in regard to the duty of prayer, is heavy with sleep, and cannot be started; it is like a train or a car, which it would be easy to push on and keep in motion, if it were once moved; but there is no strength to move it. The Word of God, in such a case, may start it, when nothing else would. Begin with that, and you may beguile your heart with prayer, may get it praying, almost before you know it. Read a passage and turn it into prayer, and with that push, go forward. The Spirit of God, when there is such a disposition to help yourself, will certainly help your infirmities.

Remember, at all events, that the Word of God must be the Christian Traveler's constant companion. Every day it must be consulted. "These words which I command thee shall be in thine heart, and thou shalt teach them diligently unto thy children, and talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." The daily course of life, and all God's blessings, and all our trials, *are sanctified by the Word of God and prayer.* The Word of God is the Pilgrim's daily food, which he should endeavor to receive with prayer, by the ministration of the Holy Spirit. A traveler must find time for this, or his soul will wander from the way, and will not be prospered. But if he feels daily upon God's Word, and feels the power of it in his own soul, then he will have a blessed light and influence shed by it over his whole deportment and conversation. And wherever a Christian goes, he ought to remember that the vows of his God and Savior are upon him, and that he is bound to be everywhere, as he has opportunity, *holding forth the Word of life,* endeavoring to bless others. He may, if he will, do great good by the presentation of a tract, here and there, and a conversation naturally ensuing upon it. And every such effort will react most happily upon his own soul, will help him wonderfully in prayer, will quicken and inspire his communion with God. Even one such blossom of Christian duty in a day may shed its fragrance and its blessing over a whole journey. And who knows, that puts forth such efforts, though they may seem fruitless now, who knows, that in the morning sows his seed, and in the evening withholds not his hand, how much good may be done, and whether it may not please God to make them all prosperous? At any rate the promise holds good, He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

Now these two things, prayer and the Word of God, will be sure to keep a Christian, and make him useful; for the Spirit of God works by these things, and works *with* them in the soul. It is an excellent proverb, that *prayer and provender never hindered a journey.* If a man did not stop to give his beast corn and quiet, he would soon break down, and revenge this neglect upon his owner, by a rest forever. Prayer and the Word of God are more essential to the strength and well-keeping of the soul than corn for the beast upon a journey. No time is lost that is seized and held for such spiritual nourishment; no journey is hindered, but forwarded, even by costly delays for such provender. Moreover, these things, and the blessing of God with them, which always attends them, will preserve the Christian from a thousand carelessnesses and temptations by the way, and will keep him in a serene, enjoying, happy frame, all the day long. The soul that is thus walking closely with God, and at peace with him, enjoys both nature and grace, and sees and loves God in everything. Moreover, the impress produced by such a Christian, the influence exerted, will everywhere, and as a matter of quiet ease, be hallowed and delightful. Such a Christian will be always cheerful, but never frivolous; always a delightful companion, but not heedless or trifling. Such a Christian's conversation will have an elevated tone, even when the subject of religion is not directly named; and it is by no means necessary, in order to do good in conversation, that a Christian be always preaching, or else reserved and silent. Let him be always kind, courteous, affable, taking a heartfelt interest in the happiness of others, and in every innocent thing that interests others around him, and so let him watch and take his opportunities, always loving to say a word for his Savior, when the opportunity comes. How beautiful is Cowper's description of such a Christian!

"When one that holds communion with the skies,
Has filled his urn where those pure waters rise,
And once more mingles with us meaner things,
'Tis even as if an angel shook his wings.
Immortal fragrance fills the circuit wide.
That tells us whence his treasures are supplied.
So when a ship, well freighted with the stores
The sun matures on India's spicy shores,
Has dropped her anchor and her canvas furled,
In some safe haven of our western world,
'Twere vain inquiring to what port she went,
The gale informs us, laden with the scent."

Now if all Christians were of this stamp, if the conversation of Christians were thus habitually and delightfully redolent of heaven, how much happier and better the world would become, daily! Let your conversation, says Paul, be *always* with grace, seasoned with salt. For this also much prayer will be necessary. C.

UNCERTAINTIES OF THE TELEGRAPH.

We are beginning to lose our confidence in the Telegraph as a prompt and certain medium of communication. During a recent tour at the West we had frequent occasion to use the Telegraph, and sometimes found it a valuable auxiliary to our plans, a present, active, speaking friend. But from numerous disappointments in the transmission of messages, we are led to conclude that if business men and travelers generally are annoyed to the same extent, there is need of a thorough reform in many offices. The evil to which we refer—the incorrect transmission of messages—rests wholly with the operators and can therefore be remedied. It must be remedied or the community will lose confidence in the whole system.

For example: At Keokuk in Iowa we transmitted a message to Milwaukee, to the effect that an excursion party from St. Louis to the falls of St. Anthony, under the auspices of Prof. Post, was postponed. It read, "*Post's party failed. No boat.*" As received it read, "*Post's party is boats;*" conveying just the opposite idea. Another message transmitted from Galena to Milwaukee, had names misspelled, and other blunders. A third sent from Cleveland, Ohio, to Lockport, N. Y., had the name of the person to whom it was addressed misspelled, and was sent to another person, after a detention of several hours. A fourth was sent from Binghamton to this city on the 1st inst. and has not yet been received! In each of these cases the message was written out in a full, bold hand, and was then read aloud correctly by the operator. The messages were paid for in advance, and pretty roundly too. Where then is the fault? At Binghamton we were assured that the line was working to New York, and the message was sent while we looked on, every word and figure being distinctly understood. Why has it never come to hand?

Such failures are inexcusable. All lines and companies are alike involved in them. We heard at Milwaukee that a merchant had sued the company to recover $500 damage done him by a blunder of the telegraph. The telegraph companies, merchants, and the whole traveling community have an interest in securing the utmost accuracy and dispatch in telegraphic communications.

Editorial Correspondence.

ILLINOIS RIVER—JACKSONVILLE.

[Though the writer of these letters has returned to his post before the entire series has appeared in print, it is thought best to publish the remainder as they were crudely conceived in the circumstances that suggested them, and afterward, as there may be occasion, to prepare some more elaborate articles on the work of Home Evangelization.]

In leaving La Salle, I must not omit to mention a terrific storm of wind accompanied with thunder, lightning, and rain, which passed over us there on Saturday evening. Never before

had the best room on his boat, and
one of the best of captains, I gave
m as hopeless, and retired to sleep
rdest bed, under the roughest cover-
st bribed the chambermaid to change
and give us the luxury of a pitcher
r for our private use.
s, these boats are built principally
and not for passengers, and it is on
r than travel that they make their
is accounts also for their leisurely
making their trips, which by the way
trate. We will suppose dear reader
e going from New York to Albany,
meet an appointment at Schenectady
er point twenty miles from the river.
is advertised to leave New York at
on Monday afternoon, and you are
on board in good season. Five o'clock
the boat does not start; six o'clock
still she is taking in freight; it is now
en and you grow impatient lest you
ss the care to-morrow; but an excel-
er puts you in good humor, and as
y about you seems very quiet and indif-
you will not be so singular as to fret. At
u go to bed, and after sleeping a while
d by the steam whistle and the jarring of
nery. It is twelve o'clock and you in-
t place you have stopped at; —the very
have been stopping at since five o'clock
at is just starting. Two canal boats
ght had come in and the captain wanted
is. You listen a while to the asthmatic
of the high-pressure engines. You feel
ne incessant jar and rattle of the boat
ry stroke of the piston, and fall again
ze, from which you awake at day-break,
the boat lying still somewhere. You
re it is Newburg, where you wish to go
moment to see a friend; so you hurry
your toilet and go down on deck, when be-
are at Sing Sing, some thirty miles from
rk, where the boat will lie for an hour or
xchange freight. In the night you have
at Yonkers and Piermont for the same
. The boat is again underweigh and in
hour stops at Caldwell's—not as I *didn't*
ere once with a party for West Point
e boat halted for thirty seconds, and fail-
et on shore, I was carried on to Newburg
or a good leisurely call of half an hour.
by noon of Tuesday you arrive at New-
nd here an hour is allowed you to visit
while the boat takes in freight. The
will shriek and the bell will ring three
before she starts again. After sundry
long the way, toward evening you find
f at Hudson, and after supper turn in
or the night. At four o'clock on Wednes-
orning you are called up at Albany, and
a freight train ready to start for Schenec-
you jump on board of that rather than wait
e in the afternoon for a passenger car.
ave made the voyage in thirty-five hours,
decidedly the redoubtable 'Half Moon'
ining a close race with Fulton himself.
was our voyage from La Salle to Naples,
andred and sixty miles in thirty-six hours.
this rail-road from Chicago to La Salle is
eted, it will be for the interest of all parties
e a line of regular passenger boats from that
to St. Louis. Till that time this deponent
eth not again in those parts.
e scenery of the Illinois river is rather low
monotonous, but sufficiently picturesque to
the eye of a stranger. It savored of the
ntic to sail at times through the woods—the
spreading indefinitely among the trees—and
e middle of the stream to bring up at the
nd story of a house that seemed to say "For
ht or passage apply within."
o.. is the most beautiful town on the river.
ted on rising ground, a broad plateau extend-
back from the bluff, it has escaped the almost
ersal inundation. Indeed the river here
ands to a broad deep lake that embosoms the
g flood. This lake is a most beautiful fea-
in the natural scenery of the town, and is as
ful as it is beautiful, supplying the inhab-
nts with ample stores of fish, and in winter
h an abundance of the purest ice. It is often
zen to such a thickness that heavy teams and
ves of cattle can pass securely over it. A
stantial draw-bridge connects the town with
opposite shore. The town is neatly laid out
rectangular blocks, the streets being wide and
ll graded. A public square has been reserved
ar the present center. The place wears quite
New England aspect; its schools and churches
e prosperous, and its society is good. Back of
town extends one of the finest rolling prai-
es in the State; this region already furnishes
Peoria its supplies and much of its business,
hich is destined to increase as plank roads and
e improvements shall bring the producer
arer to the market. I am struck with the
gacity shown in selecting the sites of many of
ese western towns, of which La Salle and
eoria are examples. May 'the children of
ght' be equally sagacious in choosing their
oints of action and influence for Christ!

Traveling on these western waters throws one
nto all sorts of society, and affords a fine oppor-
unity for the study of human nature. I found
a number of emigrants, Irish and German, on the
eck, occupying sundry extempore bunks, and
living on their own bread and cheese. It was
easy to gain the hearts of the parents through
the children, but they were too stolidly wrapped
in their Catholicism for any successful approach
to religious conversation. These emigrants have
a hard life of it. Poor fare and exposure to the
elements on the open deck of the boat often
engender disease among them, and break up fam-
ilies before they reach their destined home.
There should be an active missionary agency on
all the rivers of the West. The deck-hands
need such an influence, for they have no Sab-
bath, and are fearfully addicted to profaneness
and intemperance. Their manner of life begets a
recklessness of death and of all solemn and
sacred things. 'A man overboard,' no unusual
event on boats nowhere guarded by a rail, or a
death by cholera, now becoming frequent, make
these men callous rather than thoughtful, and
render life and death alike cheap in their estimate.

The freedom of the western character, and the
independence of the western mind, united with
the native love of argumentation in the Anglo-
American race, render it easy to engage men in
discussion to while away the listless hours of
steamboat traveling. While reading in the
saloon I overheard a discussion that savored of
theology, and drawing near, inferred that a soli-
tary Christian was combating three or four
Universalists and sceptics, who were both fluent
and bold. As in traveling I avoid wearing any
professional badge that might be a bar to the freest
intercourse of thought with all classes of men, I
soon found opportunity to join *incog.* in this dis-
cussion. "Preachers," said one, "try to make
out that God will punish sin because man is a
free agent; but this free agency is all a humbug;
an agent is employed by another, and acts for
him; and how can his actions be free? he must
go according to the instructions of his principal."

"Excuse me, sir," said I, "for putting in a
word; but you evidently use the term agent in
its limited commercial sense, and are misled by
that; as the term is used by theologians it denotes
one having a capacity for action, an *acting per-
son*; and the term free defines the nature of his
acts." This distinction was presently admitted
by all, when I proceeded to say that they seemed
to be discussing an important question, and I
should be glad to get what light I could upon it.

"Good, stranger," rejoined the chief disputant;
"Come boys! here's a chap that can argue with
us, and I'll plank down my errors, and if you've
got any truths, just plank them down, and I'll
agree to swop my errors for your truths."

"Agreed," said I, "only I'll look out and not
pick up your errors, and I hope not to give you
any of mine. If you have any truths I shall be
glad to get hold of them."

It was not long until, instead of arguing with
one individual, I found myself justifying God's
ways to men before an attentive crowd; so having
long formerly preached "abolition," when that
was up, I preached "the Gospel," also, as God
gave me opportunity.

From Naples to Jacksonville the ride is by railroad, about twenty-five miles over a level prairie, the same given to those vast tracts of land, level or undulating, which in their natural state are entirely destitute of trees, and crowned with a rich growth of grass. Jacksonville is located in the heart of such a region, with no streams or timber, except here and there a grove, with no rocks or stones, and hardly an approximation to a hill. It looks not like an oasis in the desert, but like a finely cut medallion set upon a bosom of the richest satin. As I drew near I availed myself of the kind offices of a genteel colored man, who pointed out the various public buildings. When he showed me the college he assured me that the President was "a very intelligent gentleman," an opinion which I have had ample means of confirming. It is well for a college when its President is not only respected in the world of science and of letters, but like the illustrious Dwight, is known and esteemed and loved by all classes in the community in which he lives.

The first view of the prairies reminds one of the truthful and eloquent description of our own Bryant:

> "Lo! they stretch
> In airy undulations, far away,
> As if the ocean, in his gentler swell,
> Stood still, with all his rounded billows fixed,
> And motionless forever. Motionless?
> No—they are all unchained again. The clouds
> Sweep over with their shadows, and, beneath,
> The surface rolls and fluctuates to the eye;
> Dark hollows seem to glide along and chase
> The cloudy ridges. * * * *
> Man hath no part in all this glorious work:
> The hand that built the firmament hath heaved
> And smoothed these verdant swells, and sown their slopes
> With herbage, planted them with island groves,
> And heaped them round with forests. Fitting floor
> For this magnificent temple of the sky—
> With flowers whose glory and whose multitude
> Rival the constellations! The great heavens
> Seem to stoop down upon the scene in love,—
> A nearer vault, and of a tenderer blue,
> Than that which bends above the eastern hills."

The descent from the poetic to the practical would be far too tame; so I will close.

Hear me! how long it takes this letter-writer to come at anything. He has been five or six weeks, already, in getting to our town."

Have patience, reader, and always remember that this is a great country, and letter-writing, at last to him who perpetrates it, a great bore.

T.

THE STATE OF ITALY.

(The publication of the following letter has been delayed two or three weeks in consequence of the absence of the editor accustomed to make translations for the paper; it came into his hands only two or three days since. The subject matter however is still fresh, and will be new to many of our readers. The writer is a colleague of Rev. Mr. Bridel, in the chapel Taitbout, Paris.)

PARIS, May 31st, 1851.

MESSRS. EDITORS:—Unhappy Italy groans more than ever under the oppression of Austria and of the Papacy. After having enjoyed an era of liberty under her own constitution, and of independence of foreign rule, she has fallen more than ever under the yoke. The partizans of the Pope and the partizans of Austria join hands against her. It is no longer the Guelphs against the Gibelins, but Guelphs and Gibelins form one and the same league, to blot out her existence. This is sad indeed, but nevertheless this deplorable state of things has its good side. For in the first place all illusion about the papacy is dissipated; there is no longer anything to be hoped for from it, and with it falls, in the affection of Italy, that Catholicism which has rested on its destinies as a curse. Next, if political liberty had been immediately accorded to Italy, it is more than probable that political matters would have diverted attention from religious subjects. The Italians would have thrown themselves with a sort of frenzy into that new life, and the demands of conscience would easily have been stifled or beguiled. Now on the contrary, under this universal oppression, under the blow of so many misfortunes, aspirations toward the Gospel are springing up, and at the same time a disgust of Catholicism and of the national system. They seek to restrain this, but as always restraint causes it to increase. Let us hope that the odious regime of Italy will soon be destroyed by the very force of events, but let us remember to the glory of God that this regime itself terminated in subserving the interests of the Gospel, as is shown by facts perfectly authentic in the correspondence of certain brethren residing in Italy.

RELIGIOUS MOVEMENT IN FLORENCE. BEGINNING OF PERSECUTION.

Some months ago public preaching in the Italian language was commenced in the city of Florence, in the Swiss French Evangelical Chapel. This was the first time in a long period that the Gospel was publicly preached in Florence. The way had been broken for preaching by the free distribution of good books by private evangelization. There have always been in that city a number of Christian brethren, and these have been continually active in spreading around them the good news of salvation. Their modest but persevering labors had brought forth fruit, and the ground was already prepared when public preaching was announced. A considerable number of Italians attended, and received with eagerness the word of life. What joy was thus given to those brethren who had prepared this work by their Christian activity, in having the Gospel preached in its purity to so many souls seeking the truth! But their joy was of short duration. The very success of the attempt at evangelization provoked difficulties. The Grand Duke of Tuscany, since his disgraceful flight from his estates, has had a dread of even the shadow of Liberty. He has fallen under the influence of Austria, which mounts guard as it were before his palace, and whose bayonets alone give him confidence. At the same time he has thrown himself absolutely upon Catholicism. He hopes to find in that a prop for his tottering throne. Addicted in his own person to the minutest devotional observances, he has exalted Popery more than ever, as the religion of the state. Religious liberty contains the germ of universal liberty. The clergy must rule or perish. Therefore Power is alarmed for itself at seeing Italians pressing into a Protestant church. On Sabbath, the 14th January last, gendarmes were sent to watch the assembly. During the following week more than fifty Italians present at the meeting were summoned before the police, and formally admonished not to go there again. The Consistory of the Evangelical French Swiss Chapel was threatened with prosecution if this service was continued. In order to preserve the worship of foreign Protestants, they were obliged to suspend the Italian preaching. But the sensitiveness of the clergy was not satisfied with this. They were unwilling that the work publicly commenced should be carried on in secret. The Italians forbidden to engage in public worship, met in small private assemblies to read the Bible and to pray. An evangelist of the Vaudois valleys of Piedmont was surprised in one of these meetings, and taken in the audacious crime of prayer. Immediately he was hurried off in some way by the police; he was not even allowed to take his effects. He was compelled to leave without money, and had not even time to look up his cloak. Mons. Malan, the minister of the Vaudois valleys of Piedmont, who had attended the public meetings to which I have alluded, could not go unpunished; his crime was great. He received imperative orders to quit Florence. The government thought to have crushed in its germ evangelical propagandism, and gave itself over to that perpetual illusion (so often disproved) of religious tyranny, that it is victorious when it has only turned its arms against itself. Secret meetings were none the less held. At these the Bible was read, prayer was offered, and questions were raised as to the religion of the state. Probably the government became aware of these facts, and we shall now see by what measures it sought to repress a religious movement so threatening.

IMPRISONMENT ON COUNT GUICCIARDINI.

The Grand Duke Leopold II issued the following order. "The prefects of police are authorized to decree for whoever *appears* to them to have participated in movements contrary to public order or the safety of the government, or tending to overthrow or *alter the religion of the State*"—a fixed residence in a prescribed place, without banishing them from the islands of the Grand Duchy, for one year or more, and if it seem necessary, imprisonment in a fortress.

Whoever is guilty of public manifestations against the government, or its laws, or *the religion of the State*, whether by words, writings, or printed works, placards, songs, signs, or in any other manner, shall be sentenced by the customary tribunals to imprisonment from three months to one year.

It is not possible to frame anything more arbitrary or more vague than the expression "*to alter the religion of the State*." To pray, to read the Bible, to have family worship, is to change the religion of the State, and for this one may be sent to the galleys, without trial, at the good pleasure of a prefect transformed into a satrap. They allow judges and an open trial to a criminal;—they do not grant these to him who prays to God with brethren in his own house. Who does not see in this the spirit and style of the clergy? An eloquent comment on this measure of the Grand Duke is given in the arrests made under it. On the 7th May last, in the evening, Count Piore Guicciardini, of one of the first families of Florence and a descendant of the famous historian, with seven of his compatriots, while assembled and engaged in reading the word of God, were arrested by the police, bound like thieves, and led to prison with their hands tied. There they are to this day. But can these infamous measures and the fear they inspire prove a serious obstacle to the progress of the Gospel? The imprisonment of Count Guicciardini will unquestionably be useful to the cause of the Lord. Our brethren in Italy will but further demonstrate what the history of the church teaches us, that the sufferings of the faithful have everywhere and always contributed to the glory of God. Clerical despotism will perish by its own excess, and meanwhile will inspire the hatred that it merits.

EDWARD DE PRESSENSÉ.

RELIGIOUS INTELLIGENCE.

MISSIONS OF A. B. C. F. M.—Highly interesting returns are received from the Sandwich Islands. Under the fostering care of the government and the encouragement and advice of the missionaries, school districts are now formed, and school-houses erected all over the islands; a grant of the proceeds of certain lands and a poll tax of $2 on every male subject, is given to the cause of education, and a fine is imposed on every child who does not attend school as required.

The church under the care of Mr. Lyons numbers 2,114 members; and during the year 1850, they have given for benevolent purposes, $701, of which $337 was for foreign lands, and $364 for the pastor's support. Only 27 members subjected themselves to church discipline during the year, while 66 have been restored to good standing, on confession of their faults, and 82 new members have been admitted on a public profession of their faith, and 32 on certificates from other churches. Mr. Hitchcock, at Molokai, S. I., March 20, speaks of large additions to his church. On one occasion more than 80 united. In proof of the liberality of his people, Mr. H. states, that for several years prior to 1850, they contributed to the Board more than his salary.

Two Mormons from Salt Lake, an elder and a prophet, have made their appearance in Hawaii; part of a company of ten, who have emigrated to pairs over the islands, with the design of converting the inhabitants to the Mormon faith. As yet they have met with no success, the natives being satisfied with the religion they already have.

Mr. Willson writes from the Gaboon, West Africa, that the moral condition of the Mpongwe people is a most serious hindrance to the work of missions. Nevertheless, he says, their schools are full, their preaching services are generally well attended and those present are quite attentive. The Romanists have their missionaries in the neighborhood, but their influence is quite abortive thus far.

Mr. Parsons, at Salonica, in Macedonia, has lately visited the town of Seres, to distribute books at the annual fair. It has a population of 26,000, viz. 15,000 Greeks, 10,000 Turks, 1,000 Jews. He found here an intelligent young Greek engaged in endeavoring to convert the Jews.

Mr. Everett, at Constantinople, has been in the habit of furnishing a certain man with books for distribution in a very wicked village near the Gulf of Nicomedia, and several persons, including a priest, became interested in reading them, particularly the New Testament. The patriarch heard of it and sent an order to collect the books; but the people refuse to give them up, and ask, "What right has the patriarch to our property? We will read for ourselves."

Mr. Schneider, at Aintab, refers to the progress of evangelical sentiments at Oorfa. "Fourteen persons," he says, "have affixed their signatures to a petition asking for a vicarial letter to protect them in their rights as Protestants." Another priest is spoken of as having just declared himself a Protestant—an event which produced a profound sensation among the Armenians.

THE DUTCH SYNOD.—The Committee on Foreign Missions, at the late meeting, reported in favor of continuing to act as heretofore through the American Board. And the report was adopted by the Synod. They say:—

"Your Committee are of opinion that the original terms of agreement have been proved, by eighteen years' experience, to be just and beneficial. They have occasioned no unchristian jars or unbrotherly contentions, but on the contrary, have opened to our church reliable channels through which to communicate with foreign lands. Our confidence in the principles by which the A.B.C.F. Missions is governed in the management of its affairs is in no wise abated, but on the contrary, strengthened by long observation of their wisdom and utility; and whatever temporary disasters may have befallen the missions of our church are in no particular, we think, to be attributed to the relations we sustain to the A.B.C.F. Missions.

GENERAL ASSOCIATION OF MASSACHUSETTS.—This body met at Wrentham, June 24th. The two new Associations were admitted, Bridgewater, formed from Norfolk, and Salem, formed from Essex South, making twenty-five in all, and all represented. Also delegates from the General Assemblies, O. S. and N. S., from Canada East, Connecticut, Rhode Island, Wisconsin and Iowa. Rev. C. Blodgett of Pawtucket was chosen moderator, and Rev. S. B. Goodenow and C. S. Porter scribes. Rev. W. Child, D.D., of Lowell preached the first evening; Rev. R. M'Ewen, Jr., of Ensfield the sermon on Home Missions, and Rev. H. B. Hooker, of Falmouth, the Communion Sermon.

Lowell was designated as the place of meeting next year.

Rev. C. S. Porter of Plymouth is the preacher on Home Missions, and Prof. Park his substitute.

Mendon Association to furnish the pastoral letter.

Delegates to Foreign Bodies.

Rev. H. B. Hooker reported the nominations to foreign bodies, as follows, which were adopted:

General Assembly of the Presbyterian Church which last met at Utica.—Rev. Messrs. E. Carpenter, C. Packard, primaries: Rev. George Cook and Elias Wells, substitutes.

General Assembly of the Presbyterian Church which last met at St. Louis.—Rev. A. P. Marvin, Samuel Harris, primaries; Rev. W. A. Stearns, W. J. Boddington, substitutes.

General Association of Connecticut.—Rev. T. Snell, D.D., P. Couch primaries; Rev. J. P. Terry, S. W. Hanks, substitutes.

General Convention of Vermont.—Rev. H. B. Hooker, D. B. Bradford, primaries; Rev. C. Hitchcock, D.D., J. Bates, D.D., substitutes.

General Association of New Hampshire.—Rev. S. S. N. Greeley, L. S. Packard, primaries, W. H. Hayward, D. Brigham, substitutes.

Evangelical Consociation of Rhode Island.—Rev. Alvan Cobb, L. Packard, primaries; Rev. H. Bardwell, H. James, substitutes.

General Conference of Maine.—Rev. A. Swasey, D. T. Kimball, primaries; Rev. C. Bludgett, J. H. Merrill substitutes.

General Association of New York.—Rev. H. Neill, D. N. Colburn, primaries; Rev. O. G. Hubbard, A. Foster, substitutes.

General Association of Michigan.—Rev. E. W. Noble, J. C. Webster, primaries; Rev. C. S. Porter, D. Coggin, substitutes.

Presbyterian and Congregational Convention of Wisconsin.—Rev. W. Bates, primary; Rev. J. S. Clarke, substitute.

General Association of Illinois.—Rev. E. Beecher, primary; Rev. J. Nelson substitute.

General Association of Iowa.—Rev. J. Todd, D.D., primary; Rev. E. Alden, D.D., substitute.

General Association of Oregon.—Rev. D. Andrews, primary; Rev. E. N. Kirk substitute.

Congregational Union of Canada East.—Rev. G. W. Blagden, D.D., A. Blanchard, primaries; Rev. W. Childs, D.D., G. Bourne, substitute.

Congregational Union of England and Wales.—Rev. E. A. Lawrence, primary; Rev. E. Burgess, D.D., substitute.

The reports on the "State of Religion," from the several associations and corresponding bodies, were quite interesting, the reports being prepared with care, and the facts encouraging and animating, indicating a general advance, both in revivals and in the fruits of benevolence, morals, humanity, &c. It is many years since so many cheering reports have been given.

Rev. Mr. Shirrell, delegate from Canada East, reported 23 churches there, averaging 60 members, except the church in Montreal, which has 380. There are but 14 ordained pastors. Of 750,000 inhabitants, 600,000 are French, of whom scare a twentieth part can read. Mr. S. spoke very highly of Rev. Peter Onunkershine, a native pastor to about a hundred Protestant Indians. Very grateful and commendatory mention was made of the twelve Andover students who spent the month of April as colporteurs in that region, and effected much good. Mr. S. earnestly entreated that his brethren might not be shut out of the sympathy of the flourishing churches of the same faith and order on this side of the boundary; and that all distinctions might be but lines traced upon the sand, to be speedily effaced by the rising tide of Christian sympathy. The report of Rev. Mr. Adams, from Iowa was so interesting that we shall try to give it entire.

The subject of Church Extension came up several times. Rev. J. O. Filmore, delegate from the O. S. General Assembly, mentioned the great advance of that body in its benevolent operations. Above 70 of their churches have been aided by the Extension fund in erecting houses of worship. Rev. W. J. Breed thought Congregationalists ought to do more in this way; they have raised 1000 churches and founded colleges and seminaries for the Presbyterians; he thought Massachusetts had not done its duty to Rhode Island. Rev. S. Storrs Howe set forth that his Presbytery in Iowa had resolved itself into a Home Missionary Society; and that they expected the American Home Missionary Society to become their auxiliary. Rev. Dr. Badger, of New York, one of the Secretaries of that Society, expressed his surprise at the presumption of Mr. Howe, inasmuch as his scheme had been before the Executive Committee, and they, after full examination, had decided that his agency was one with which they could not cooperate, and had distinctly told him so.

The usual privilege of five minutes each was allowed to various advocates of benevolent societies and schemes. Rev. S. C. Damon, Seamen's Chaplain at Honolulu, poured out a warm-hearted exhortation in regard to the wants of the Pacific. Rev. W. A. Stearns spoke for the American Education, and said that some mistakes of former days would be corrected. They would be more rigid in cutting off beneficiaries of inferior talent or doubtful piety; and more rigorous as to the qualifications of those to be taken into the number hereafter. Having thus a better class of young men, it would not be found needful to subject them to the irksome and depressing details now exacted of them.

The printing of the Pastoral Letter was dispensed with, the draft not being acceptable, and instead of it is to be a history of the General Association. The discussion on slavery and the Higher Law resulted in a vote reaffirming the resolutions passed at Pepperell in 1845, and in the adoption of the Connecticut resolutions with a slight modification, as follows:

Whereas recent events have directed the attention of our fellow-citizens to the relation of divine to human laws, and to the duties of Christians where conflicts arise between them. Therefore

Resolved, 1st, That in the supreme Law-giver, an unconditional submission is due, and that no law in conflict with the divine law is binding upon us.

2d. That human government is ordained of God, and is designed to be the expression of his will; and, therefore, as a general rule, binds the conscience of the citizen to obedience.

3d. That in those cases where, through ignorance or wickedness, the law of man conflicts with the law of God, the latter is to be obeyed; and that each individual must decide for himself, whether or not human law is such a conflict, under his responsibility to God and to human government.

A question was referred to the District Associations respecting the duty of the churches to pay the expenses of those whom they invite to attend ecclesiastical councils. Also, the question whether the Associations have the power to ordain ministers as evangelists.

CHRISTIAN ANTI-SLAVERY CONVENTION AT CHICAGO.—This body met on the 3d. President Blanchard, of Knox College, presided, and Messrs. Finney, Brisbane, Stevens, Gordon, Mahan, Thurston and Colver, vice-presidents. Eleven States were represented. It was voted that each member's religious character should be designated on the roll.

CONSECRATION OF MISSIONARY BISHOP.—Rev. Dr. Payne has arrived from Cape Palmas, and, Providence permitting, will be consecrated as Missionary Bishop for Africa, at Alexandria, on Friday the 11th instant. This will be an occasion of deep interest.

MISSIONARY TO HAYTI.—Rev. Arthur Waring has taken his departure for Hayti, as a missionary of the American and Foreign Christian Union. The public services connected with his designation took place in Hope Chapel. Instructions by Dr. Baird, and address by Dr. Dowling.

FOREIGN.

OUR CORRESPONDENT IN AUSTRIA. — Several letters have been received in regard to the imprisonment of Mr. C. L. Brace, the "Pedestrian" of *The Independent*, by the government of Austria. One is from a citizen of Boston.

BERLIN, June 17, 1851.

GENTLEMEN:—As I am unacquainted with the address of Mrs. Brace, the mother of Mr. Charles L. Brace your Pedestrian Correspondent, I take the liberty of communicating through you to her the important intelligence which has just reached us.

On the 28th of May ult. Mr. Brace was arrested in Grosswardein, a fortified city of 17,000 inhabitants, in the province of Siebenbürgen about 180 miles from Pesth, on the accusation of being a spy and agent of the Hungarian refugees in America. His having in his possession a letter of introduction from Czecs to a gentleman in Pesth, and a single copy of Pulsky's "Rights of Hungary," were the proofs upon which the Court Martial ventured to throw him into prison.

Mr. Brace managed through mercantile friends to have the information of his arrest conveyed to the Legations at Vienna and Berlin. Mr. Barnard and Mr. Fay immediately exerted themselves in his behalf. They called upon the Austrian Ambassador and explained the character of Mr. Brace's travels in Hungary, and a dispatch was forwarded through him to the Prime Minister of Austria, drawn up in the most able manner by Mr. Barnard. The Austrian Ambassador here seemed to think that there would be no danger to Mr. Brase in the matter, and he promised to advise his immediate release.

I have a letter before me at this moment from Mr. Clegg, the private Secretary to Mr. McCurdy our Chargé at Vienna, dated Vienna, June 15th inst., and written to Mr. Fay and received in Berlin this morning, from which I shall quote a few sentences. He says:—"Everything possible has been done in the case of Mr. Brace. We hope that he will be very soon set at liberty, as we are quite sure there can be no real grounds for his detention. They accuse him of having letters from Hungarian refugees abroad to suspected persons in Hungary; of carrying with him several copies of revolutionary pamphlets, and of taking roundabout ways in his tour with the apparent purpose of coming in contact with persons disaffected to the government. Mr. Brace, however, says himself in a letter to an acquaintance in Grosswardein, that he had only a few lines, a mere introduction from Czecs, which he did not even deliver, and a *single* copy of Pulsky's "Hungary's Rights," which some one presented to him."

Mr. Clegg closes his letter by intimating that he expects in a few days to have the pleasure of joking Mr. Brace about his arrest, and he seems to think there is no serious danger in the case.

Fearing that the reports which are circulating in the papers here might reach the relatives of Mr. Brace in such an exaggerated form as to occasion them undue anxiety, I have taken the liberty of making this hasty statement of the case just as the mail is about closing. I am, gentlemen, with great respect, truly yours,

C. A. JOY, (*from Boston*).

To the Eds. of the N. Y. Independent.

Another letter is from our sometime correspondent, "Ernest," now at Vienna, in a situation to speak with the best information:

"DEAR SIR:—You will learn with much surprise that Rev. Charles L. Brace, your correspondent, 'C. L.,' is now confined in an Austrian prison. He went down into Hungary, a little more than a month since, taking with him letters to several of the most distinguished persons, by whom he was treated with much attention and respect. Being an American, able to speak the German language with great facility, and having letters to some Hungarians who are thought to be disaffected toward the Austrian Government, he was suspected of insurrectionary designs, arrested, and imprisoned. Gros Wardein, the place of his confinement, is about three hundred miles from Vienna. He wrote immediately to a friend here, stating his situation and entreating aid. Every possible effort has been made in his behalf by the American Chargé d'Affaires, and the American Consul. He is, of course, entirely innocent, and little doubt is felt by his friends here that the Government will send orders for his immediate liberation. Very respectfully yours,

ERNEST.

"REV. JOSEPH P. THOMPSON.

"*Vienna*, June 7, 1851."

The U. S. steamer Hermann and the English steamer Africa both arrived on Wednesday of last week, the latter in 10 days and 20 hours from Liverpool. The summary of the census taken the 31st of March last is given so far as concerns Great Britain and the Islands, Ireland excepted. The whole population is 20,919,531, of which 10,157,087 are males and 10,734,844 are females, an excess of the latter of 550,157, equal to 2.6 per cent. of the whole. The population of England and Wales is 17,905,831, and of Scotland 2,870,784. The population of the United States is 23,347,884, being 2,428,368 more than that of Great Britian. The increase in ten years in the United States is 6,288,196, or 36.8 per cent.; that of Great Britain was 2,263,550, or 12 per cent. The British census was begun and finished on the 31st of March, 1851, and its result published officially in June; the American was begun June 1, 1850, and its result is not yet announced officially. London has a population of 2,363,741.

ITALY.—It is evident that things are converging to a crisis in all parts of Italy. The reign of priestcraft is fast rendering itself unendurable, and the people are becoming more and more compressed at the very moment that increase of intelligence renders them less compressible and the explosion must soon follow. When it comes, or wherever it comes, it is to be hoped the leaders of the next revolution will have learned two lessons by the failures of 1848—first, that Popery is in its nature the ally of absolutism, and secondly, that the people ought not to be taxed for the debts incurred by their oppressors.

One of the incidents of recent interest is the "riot" at Florence. We had heard by preceding arrivals, that there had been such an occurrence, accompanied with loss of life. But the *Tribune* has a letter from one who was on the spot, and witnessed the facts which he describes, and which took place on the 29th of May. It was at a "mass celebrated in honor of the memory of those brave Italians who fell in the battle of Monnanara, in 1848, between Radetzky and the Tuscans—this being the only form of commemoration which the government would allow. It was in the church of Santa Croce, an immense assemblage being present, estimated at 5,000 persons.

"When the mass was terminated, a young man placed a bouquet of flowers on the altar. A policeman, in plain clothes, (many were scattered among the crowd,) struck down the bouquet contemptuously with a blow upon the head, upon which a citizen standing by struck down the hired ruffian.

"The signal was instantly given by the police agents in disguise. A body of carbineers, who had till now been concealed in the sacristy, came out, their muskets having been previously loaded with ball, and discharged a volley into the dense crowd—composed in great part of women and children. . . . It has been said that we got a list of the killed.] They re-loaded and fired a second volley—and probably would have fired a third, but the unarmed people nearest to these assassins rushed upon them and struggled with them for their weapons. One carbineer was killed—two are not expected to recover.

"In the meantime the Croats who had been concealed within, near the spot, rushed in at the chief entrance and the church was cleared at the point of the bayonet. In this, many victims were sacrificed; one lady was killed by a bayonet; many were trampled on.

"The public indignation can be better imagined than described, and it was with the greatest difficulty that the people could be restrained from tearing out into open revenge. The popular leaders, however, appeased the people with the assurance that, '*very, very soon, all measures would be ready for revenging their murdered comrades—till then, one more effort of patience!*'

"Since the very worst have been circulated from the secret press since this deplorable affair. One in particular—a small pamphlet—is the strongest I have read. It calls upon the people to be calm and patient. But the vengeance is in the hands of that the goodness and forgiveness of the people toward their oppressors in 1847, has been misunderstood—that the tyrants know not how to appreciate mercy and kindness. But this time, in their own protection, they must let neither the Grand Duke nor a single priest escape."

The fact that the armed police were concealed in the sacristy of the church, proves the priests to have been cognizant of the murderous intentions of the Government. A ducal proclamation is now the whole affair, including the launching up of the ready Croats to complete the work of carnage. What must the people, now aroused to feel their wrongs and to look for the authors of them—what must they think of the religion whose ministers could thus employ their sacred rites to entice unarmed thousands of women and children into a close place to be butchered by the minions of despotism? We have conversed with a gentleman whose wife and daughter were in the church, and it is of little use to preach passive obedience to such as he. I must fill the cup of the prisoned iniquity and the people's endurance. We look to see most important results from it.

Other facts, of antecedent, but recent date, might well be recorded here in connection, but they are less pregnant than this with immediate consequences.

Six years ago, says the *London Athenæum*, there were but four steamships plying between the Old World and the New. Within the last year, Liverpool, Halifax and New York have been brought into weekly communication. More persons already pass between England and America than between England and the Continent.

Mr. Thackeray has determined to visit this country in the autumn, to deliver his lectures on the English writers.

The Corporation of Sheffield have voted 22 to 14, to petition for the reduction of the army by 10,000 men.

ARRIVAL OF THE BALTIC.—The Collins steamer arrived on Saturday at 5½ P.M., 9d. 23h. from Liverpool, with news to June 25th. A great fire (great for London) took place on the premises of Alderman Humphrey, near London Bridge, destroying property to the amount of £500,000. The Ecclesiastical Titles bill has advanced another stage. The U. S. frigate St. Lawrence arrived at Lisbon, June 15th. Great Exhibition receipts, June 24th, £3,186; visitors, 68,394. Scobbell, Liberal, is elected Member for Bath, 1103 to 1043. The Austrian Ambassador here seemed to think that there would be no danger to Mr. Brase in the matter, and he promised to advise his immediate release.

The Chief of the Consulta at Rome, Signor Evangelista, has been assassinated. The French are beginning to see the weakness of their position at Rome, menaced on one side by Austria, and on the other by King Bombs, and on the inside both by the Pope and the population. They are strengthening their garrison, and taking possession not only of all the strong positions in and around the city, but of the available outposts on all the roads leading to the capital. The prosperity of the "reiction" is wonderful! And this is only the beginning. Perhaps our government will send a ship to Civita Vecchia to bring off the Pope.

The last remains of the National Guard in Tuscany have just been dissolved by an edict, dated 31st May, and countersigned by the Grand Duke and his two ministers, Baldasseroni and Landucci. Not a hat was lifted at Leghorn, on the Duke's landing.

The Turin Ministry have ordered the commencement of the works of fortification at Casale, and the Chambers are discussing the Custom House question. The loan of 75 millions of francs for railroads has been adopted.

A letter in the Newark *Daily Advertiser*, dated Florence, June 16th, says:

"Arrests have been made, since the date of my last, at Cesena, Imola, Faenza, Savignano, Rimini, Ennsi, Lugo, Forli, Bologna, &c., for various alleged political offenses. In the last named city alone, forty worthy proprietors, advocates, physicians, and gentlemen of family, have been put in irons, and the prisons are crowded with the victims of civil and ecclesiastical tyranny. At Rorrigo there have been within the past fortnight, *twenty-one executions!*"

Our English Correspondent writes, June 27:

"The leading facts of the week may be briefly chronicled. The wearisome Papal aggression measure has at length passed through the Committee of the House of Commons. When it has passed the Lords and has become law it will be little else than a dry inoperative parchment protest. Looking into the future, or rather seeing the future in the present, it is certain that a large and very comprehensive measure, not against papal aggression, but against clerical usurpation generally, will be an absolute necessity, as a condition of free civil and political life, as well in England as in Europe generally.

"The English and Scotch Universities have been the subject of remark; but the discussion of the exclusive character and the religious tests of the former was cut short by a count out of the house. The Scotch Universities also have their tests excluding non-establishmentarians from professorial chairs and other offices; these have been stoutly maintained in past years as against Episcopalians and Voluntaries; but now there is a Free Church of Scotland, and the establishment is a minority church; and the combined Presbyterie is breaking down the barriers. The motion against the tests was lost by a majority of *one* only. The bill designed to admit Jews to seats in Parliament is passing without discussion. At the same time a vacancy in the representation of Greenwich is likely to be filled by Mr. Solomons, a highly respected and benevolent Jew, a member of the Corporation of London, and who has been sheriff of the city.

"PROGRESS OF PRIESTISM.

"The indomitable Bishop of Exeter is working his synod, and by a *private* circular telling the clergy what they are to discuss, or rather not to discuss. He would have brief remarks on 'serious' objections to his programme sent to him;—plainly he would have the synod assent to his propositions and 'declaration.' Baptismal regeneration is first, last, and midst in this curious paper. By a huge fallacy and enormous historical evasion the Bishop transfers all the important and solemn declarations made in Scripture respecting regeneration and the baptism of adults, to infants. He says 'Baptism makes our bodies to be temples of the Holy Ghost;' but that, 'so far from disparaging the need of conversion, is a powerful incentive to holiness.'

"The Bishop and all Anglo-Catholics now make a broad distinction between *Re generation* and *conversion*; they have also two diverse processes in reference to the former; they exhaust language to describe the wonderful character and effects of baptism; and then, from the practical and universal failure of baptism to produce those effects they have to apply another set of ideas, and to Convert the Regenerate,—to raise from the mire those who theoretically had 'risen with Christ in baptism;' and to quicken those who *had been* 'quickened together with him';—to save those who had been 'saved by the washing of regeneration'!

"These are the theories which are being adopted by a very large and influential portion of the established clergy.

"THE HUNGARIAN EXILES, AND MESSAROS.

"Fifty Hungarians of the party from Kutayeh have embarked for the United States. Messaros remains. Several meetings have been held in our chief towns for the purpose of stimulating the British government to further efforts in behalf of Kossuth. At one of these, at Leicester, Messaros attended, and delivered his 'maiden speech.' It was a characteristic and affecting effusion—the speech of a straight-forward soldier and patriot.

"The Great Exhibition flourishes more and more, and some pleasing and gratifying incidents are daily transpiring. The rich and the poor meet together; orphan and other schools are treated by friends; employers give a holiday and g

The Independent.

For the Independent.

SERVICE OF ONE SERMON.

Before me lies a carefully written and well worn sermon, first preached about forty years since. It is founded on

ROMANS 1 : 16. *For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth.*

The plan of the sermon is to show

1. Why the Gospel is called the power of God unto salvation.

2. To enumerate some of the effects which show the Gospel to be the power of God.

The sermon is rhetorical, logical, and scriptural. It was probably the *first* sermon of its author.

The names of *forty-five* places where it was preached are plainly written on the cover.

The light of this sermon first shone in Bethlem, Conn.—lent its illumination to Yale College in 1814, then to the churches of Bozrah and Bethany, and expired at the Mission-house in Wisconsin, where it was last preached, and near the burial-place of its author, whose humble grave I have seen.

The sermon is a *historical document.*

In giving ideas of the improvements in paper-working in 40 years, which save the ministry a vast amount of time and labor. The erasing and interlining shows what the current errors are, as well as the wants of different sections of the country for near a half century past. It reflects the changing tastes in respect to the length of sermons, and style. As first written it must have occupied more than an hour in the delivery. One third is erased to give it proper length. Several pieces of paper are pasted in the original sermon, and to meet the demand of the times, sentences are shortened, and illustration takes the place of learned exposition.

It is a biographical document. The careful sewing of the sermon together, its commencement mid-way on the page, and forty-five careful entries of places where it was preached, shows that order was one of heaven's laws in the mind of the writer. The frequent changes in expression and abbreviations made give the preacher's idea of adaptation to the times. That the discourse was delivered so many times, and in Yale College chapel, and the cabins of the West, indicates either great confidence in the merits of the *first* sermon as a youthful production, or strong aversion to writing. It is possible that our venerable friend who preached so long, faithfully and well, chose the most *familiar* discourse that he might avoid the fault of many of his unspectacled juniors, and address the congregation with the "sweet silent rhetoric of persuading eyes."

G.

For the Independent.

BREVITY.

One of the most estimable and successful ministers in western New York is distinguished, among other good qualities, for the brevity of his public services, whether prayer, sermons, or addresses; and being complimented on one occasion for this habit, he answered—"I suppose I have done some wicked things in my life, and know I have done many foolish things, but I *never did a long thing.*"

PRACTICAL.

From the Puritan Recorder.

Lines Composed by Rev. Mr. Ingersoll,

Of Shrewsbury, on his death-bed. He was able to preach only one Sabbath after his ordination.

And does affliction press thee down?
And canst thou see thy Father frown?
Turn not away, but His life rend,
Be still, and know that I am God.

Is God my Father? then may I
Within his arms, in safety lie:
That word, my Father, stills my pains,
That arm, the universe sustains.

My Father sees me prostrate lie,
Sees my flesh waste, hears every sigh,
Knows every wish and thought of mine,
Knows why his wisdom placed me here.

This pain he says is needful now,
Needful that sorrow shade thy brow,
Most of my children home are brought,
In ways themselves had never thought.

Thy elder brother, Christ, my son,
Obtained through grief what he won,
His soul, his body, knew no stain,
Yet suffered more than mortal pain.

And shall thy baptism perfect be,
Through suff'rings, borne for such as thee?
And would'st thou shun the fire that tries?
That pains thee, while it purifies?

That armor, but for one day tried,*
I saw 'twas best to lay aside.
That thou might'st learn to kiss the rod,
My people learn that I am God.

Father, thy goodness now I own,
Though clouds and darkness veil thy throne,
I turn to thee, I kiss the rod,
Thy people learn and she get God.

* He preached but one Sabbath after his ordination.

Religion has a Heart.

President Woolsey, of Yale College, has a sermon in the National Preacher for June, on the "Religion of the Heart, the Soul of the Life," which is full of truthful and timely sentiment. We quote one expression:—"There is a lamentable defect in such Christianity as is without emotion. After allowing for differences of temperament, we cannot but feel that the little of heart manifest in religion, compared with the amount of moral feeling, argues a low state of the religious principle in the soul. We are too far off from a personal God and a personal Savior, and therefore life circulates feebly through us, as through the extremities of the body. We bend our purposes to do right; we run into a thousand schemes having the benefit of man in view, but the heart scarcely beats. Our religion rather enables us to do good in this world than prepares us for the employments of the celestial home where God is the center of all affections.

A HINT SOMETIMES NEEDED.—Almost any one can be courteous in a neighbor's house. If anything goes wrong, or is out of time, or is disagreeable there, it can be made the best of, not the worse; even efforts are made to excuse it, and to show it is not felt; it is attributable to accident, not to design; and this is not only easy but natural in the house of a friend. I will not, therefore, believe that what is so natural in the house of another, is impossible at home, to maintain, without fear, that all the courtesies of social life may be upheld in domestic society. A husband, as willing to be pleased at home, and as anxious to please as in a neighbor's house, and a wife as intent on making things comfortable every day to her family, as on set days to her guests, could not fail to make their own home happy.

AGAINST RASH JUDGMENTS.—"Alas! how unreasonable as well as unjust a thing it is for any to censure the inwards of another, when we see that even good men are not able to dive through the mystery of their own! Be assured there can be but little honesty, without thinking as well as possible of others; and there can be no safety without thinking humbly and distrustfully of ourselves."—*Dean Young*, Vol. 1., page 230.

I was struck by the remark of an Emperor of Japan to some Dutch and Portuguese Commissioners. "From the bitter enmity which you have ever borne to each other, we supposed that there must be two Christs."

Eloquent Paragraph.

During one of the trials for the Shadrach rescue at Boston, Mr. Hale had read from the English Reports, from the civil law, and from the Massachusetts Reports, numerous decisions to the effect that slavery is against the law of God, the law of nature, and the laws of England and Massachusetts. He also read from the laws of Virginia and other southern States, to show that a person of Shadrach's color (not a negro) is, even there, presumed to be free, and cannot be proved a slave except by evidence of descent from an African slave mother, and that possession and holding as a slave did not afford a presumption of slavery. Mr. Hale proceeded:—

"Now, gentlemen, it appears that there is no slavery by the law of England, by the law of Massachusetts, by the law of nature, and—*these old judges say*—mind, your Excellency, I do not say this, it would be treason, so unequivocal a recognition of the Higher Law would be treason in me,—but *these old judges say*, that it is against the law of God! Against all these presumptions, all this evidence, against all these presumptions, comes one John de Bree from Norfolk, Virginia, and says that he owns HIM! This is all the evidence! The mere breath of the slave-catcher's mouth turns a man into another man's chattel! Suppose John de Bree had said that he owned the moon, or the stars, or had an exclusive right to the sunshine; would you find it so by your verdict?

But, gentlemen, the stars shall fade and fall from heaven; the moon shall grow old and decay; the heavens themselves shall pass away as a scroll; but the soul of the despised and hunted Shadrach shall live on with the life of God himself! I wonder if John de Bree will say that he owns him *then?*"

The outbreak of applause was hardly checked by the efforts of the Court and marshals.—*Commonwealth.*

MISCELLANEOUS.

Coal.

The whole of President Hitchcock's lecture on the geological proofs of Divine Benevolence is very interesting. We cannot forbear giving another extract relative to the "manner in which coal and other valuable materials were prepared for the use of man long before his existence."

"If a created and intelligent being from some other sphere had alighted on this globe during that remote period when the vegetation now dug out of the coal formation covered the surface with its gigantic growth, he might have felt as if here was a waste of creative power. Vast forests of sigillaria, lepidodendra, coniferæ, cycadeæ and tree ferns would have waved over his head with their imposing, though somber foliage, while the lesser tribes of calamities and equisetæ would have filled the intervening spaces; but no vertebral animal would have been there to enjoy and enliven the almost universal solitude. Why then, he must have inquired, is there such a profusion of vegetable forms and such a colossal development of individual plants? To what use can such vast forests be applied? But let ages roll by, and that same being revisit our world at the present time. Let him traverse the little island of Britain, and see there fifteen thousand steam-engines moved by coal dug out of the earth, and produced by these same ancient forests. Let him see these engines performing the work of two millions of men, and moving machinery which accomplishes what would require the unaided labors of three or four hundred millions of men, and he could not doubt but such a result was one of the objects of that rank vegetation which covered the earth ere it was fit for the residence of such natures as now dwell upon it. Let him go to the coal fields of other countries, and especially those of the United States, stretching over one hundred and fifty thousand square miles, containing a quantity absolutely inexhaustible, and already imparting comfort to millions of the inhabitants, and giving life and energy to every variety of manufacture through the almost entire length of this country, and destined to pour out their wealth through all coming time, long after the forests shall all have been leveled—and irresistible must be the conviction upon his mind, that here is a beautiful example of prospective benevolence on the part of the Deity. What connection, what relation there was unfitted for the higher races of animals that now dwell upon it, it was eminently adapted to nourish that gigantic flora which would produce the future fuel of the human race, when that crown of all God's works should be placed upon the earth. Ere that time, those forests must sink beneath the ocean, be buried beneath deposits of rock thousands of feet thick. But during all that period, all those chemical changes which are essential to convert them into coal would be accomplished, and at last man would find access, by his ingenuity and industry, to the deep seated beds whence his fuel might be drawn. Nor would these vast repositories fail him till the consummation of all things. Surely there was no waste, but there was a far reaching plan of benevolence in the profusion of vegetable life in the earlier periods of our planet."

From the New York Evangelist.

The American Altar of 1850.

BY MRS. HARRIET BEECHER STOWE.

The setting sun of chill December lighted up the solitary front window of a small tenement on ——— street, which we now have occasion to visit. A small, pale girl sat upon the door step, we gain sight of a small room, clean as busy hands can make it, where a neat, cheerful, young mulatto woman is busy at an ironing table; a basket full of glossy-bosomed shirts and faultless collars and wristbands is beside her, into which she is putting the last, with an air of evident pride and satisfaction. A bright, black-eyed boy, just come in from school, with his satchel of books over his shoulder, stands, cap in hand, relating to his mother how he has been at the head of his class, and showing his school tickets, which his mother, with untiring admiration, deposits in the little real china tea-pot—which, as being their most reliable article of gentility, is made the deposit of all the money and most especial valuables of the family.

"Now, mother," says the boy, "look out and see if father is coming along the street," and she begins filling the little black tea-kettle, which is soon set singing on the stove.

From the inner room now daughter Mary, a well-grown girl of thirteen, brings the baby, just roused from a nap, and very impatient to renew his acquaintance with his mamma.

"Bless his bright eyes—mother will take him," ejaculates the busy little woman, whose hands are by this time in a very floury condition, in the incipient stages of working up biscuit—"I'm afraid he'll get his dress quickly from herself from the flour and paste, and deputing Mary to roll out her biscuit, proceeds to the consolation and succor of the young master.

"Now, Henry," says the mother, "you'll have time, before supper, to take that basket of clothes up to Mr. Sheldin's—put in that nice bill that you made out last night. I shall give you a cent for every bill you write out for me. What a comfort it is, now, for one's children to be gettin' learnin' so."

Henry shouldered the basket, and passed out the door just as a neatly dressed colored man walked up with his pail and whitewash brushes.

"Oh, you're come, father, have you?—Mary, are the biscuits in?—you may as well set the table now—well, George, what's the news?"

"Nothing, only a pretty smart day's work. I've brought home five dollars—and shall have as much as I can do these two weeks;" and the man, having washed his hands, proceeded to count out his change on the ironing table.

"Well, it takes you to bring in the money," said the delighted wife, "nobody but you could turn off that much in a day!"

"Well, they do say—those that's had me once—that they never want any other hand to take hold in their rooms. I 'spose it's a kinder practice I've got, and kinder natural."

"Tell ye what," said the little woman, taking down the family strong box—to wit, the china tea-pot aforenamed—and pouring out the contents on the table, "we're getting mighty rich now! We can 'ford to get Henry his new Sunday cap and Mary her mousselin-de-laine dress; take care, baby, you rogue!" she hastily interposed, as young master made a sudden dive at a dollar bill for his share in the proceeds.

"He wants something, too, I 'spose," said the father, "let him get his hand in while he's young."

The baby gazed with round astonished eyes, while mother, with some difficulty, rescued the bill from his grasp; but before any one could at all anticipate his purpose, he dashed in among the small change with such zeal as to send it flying all over the table.

"Hurrah—Bub's a smasher!" said the father, delighted; "he'll make it fly, he thinks;" and, taking the baby on his knee, he laughed merrily, as Mary and her mother pursued the rolling coin all over the room.

"He knows now, as well as can be, that he's been doing mischief!" said the delighted mother, as the baby kicked and crowed uproariously—"he's such a forward child now, to be only six months old!—oh, you've no idea, father, how mischievous he grows," and therewith the little woman began to roll and tumble the little mischief-maker about, uttering divers frightful threats, which appeared to contribute in no small degree, to the general hilarity.

"Come, come, Mary," said the mother at last, with a sudden burst of recollection, "you mustn't be always on your knees fooling with this child!—look in the oven at them biscuits."

"They're done exactly, mother, just the brown"—and with the word the mother dumped the baby on his father's knee, where he sat contentedly mumping a very ancient crust of bread, occasionally improving the flavor thereof by rubbing it on his father's coat sleeve.

"What have you got in that blue dish there?" said George, when the whole little circle were seated around the table.

"Well, now, what *do* you suppose?" said the little woman, delighted; "a quart of nice oysters—just for a treat, you know—I wouldn't tell you till this minute," said she, raising the cover.

"Well," said George, "we both work hard for our money, and we don't owe anybody a cent, and why shouldn't we have our treats now and then, as well as rich folks?"

And gaily passed the supper-hour; the tea-kettle sung; the baby crowed, and all chatted and laughed abundantly.

"Pil tell you," said George, wiping his mouth; "wife, these times are quite another thing from what it used to be down in Georgia. I remember, then old master's used to hire me out by the year, and one time I remember, I came and paid him in two hundred dollars—every cent I'd taken. He just looked it over—counted it, and put it in his pocket, and said, 'You are a good boy, George,' and he gave me *half-a-dollar.*"

"I want to know, now," said his wife.

"Yes, he did, and that was all I ever got of it; and I tell you I was mighty bad off for clothes them times."

"Well, well; the Lord be praised, they're over, and you are in a free country now," said the wife, as she rose thoughtfully from the table, and brought her husband the great Bible. The little circle were ranged around the stove for evening prayers.

"Henry, my boy, you must read; you are a better reader than your father; thank God that let you learn early."

The boy with cheerful readiness read, "The Lord is my shepherd,"—and the mother gently stilled the noisy baby to listen to the holy words. Then all kneeled while the father, with simple earnestness, poured out his soul to God.

They had but just risen; the words of Christian hope and trust scarce died on their lips, when, lo! the door was burst open, and two men entered; and one of them advancing laid his hand on the father's shoulder. "This is the fellow," said he.

"You are arrested in the name of the United States," said the other.

"Gentlemen, what is this?" said the poor man, trembling.

"Are you not the property of *Mr. B.*, of Georgia?" said the officer.

"Gentlemen, I've been a free, hard-working man, these ten years."

"Yes, but you are arrested on suit of Mr. B. as his slave."

Shall we describe the leave-taking—the sorrowing wife—the dismayed children—the tears—the anguish—that simple, honest, kindly home, in a moment so desolated!—Ah, ye who defend this because it is law! think for one hour, what if this that happens to your poor brother should happen to you!

* * * * *

It was a crowded court-room, and the man stood there to be tried—for life!—no; but for the life of life—for liberty!

Lawyers hurried to and fro, buzzing, consulting, bringing authorities—all anxious, zealous, engaged—for what?—to save a fellow-man from bondage!—no; anxious and zealous lest he might escape—full of zeal to deliver him over to slavery. The poor man's anxious eyes follow vainly the busy course of affairs, from which he dimly learns that he is to be sacrificed—on the altar of the Union; and that his heart-break, and anguish, and the tears of his wife, and the desolation of his children, are in the eyes of those well-informed men only the bleat of a sacrifice, bound to the horns of the glorious American altar.

* * * * *

Again it is a bright day, and business walks brisk in this market. Senator and statesman, the learned and patriotic are out this day, to give their countenance to an edifying and impressive, and truly American spectacle—the sale of a man! All the preliminaries of the scene are there—dusky-browed mothers, looking with sad eyes upon the spectators—some taking round their children, looking at their teeth, and feeling of their arms; a poor old trembling woman, helpless, half blind, whose last child is to be sold, holds on to her bright boy with trembling hands; husbands and wives—sisters and friends—all soon to be scattered. Ere that time, those forests must sink beneath the ocean, be buried beneath deposits of rock thousands of feet thick. But during all that period, all those chemical changes which are essential to convert them into coal would be accomplished, and at last man would find access, by his ingenuity and industry, to the deep seated beds whence his fuel might be drawn. Nor would these vast repositories fail him till the consummation of all things. Surely there was no waste, but there was a far reaching plan of benevolence in the profusion of vegetable life in the earlier periods of our planet."

From the New York Evangelist.

The American Altar of 1850.

BY MRS. HARRIET BEECHER STOWE.

The setting sun of chill December lighted up the solitary front window of a small tenement on ——— street, which we now have occasion to visit. A small, pale girl sat upon the door step, we gain sight of a small room, clean as busy hands can make it, where a neat, cheerful, young mulatto woman is busy at an ironing table; a basket full of glossy-bosomed shirts and faultless collars and wristbands is beside her, into which she is putting the last, with an air of evident pride and satisfaction. A bright, black-eyed boy, just come in from school, with his satchel of books over his shoulder, stands, cap in hand, relating to his mother how he has been at the head of his class, and showing his school tickets, which his mother, with untiring admiration, deposits in the little real china tea-pot—which, as being their most reliable article of gentility, is made the deposit of all the money and most especial valuables of the family.

"Now, mother," says the boy, "look out and see if father is coming along the street," and she begins filling the little black tea-kettle, which is soon set singing on the stove.

From the inner room now daughter Mary, a well-grown girl of thirteen, brings the baby, just roused from a nap, and very impatient to renew his acquaintance with his mamma.

"Bless his bright eyes—mother will take him," ejaculates the busy little woman, whose hands are by this time in a very floury condition, in the incipient stages of working up biscuit—"I'm afraid he'll get his dress quickly from herself from the flour and paste, and deputing Mary to roll out her biscuit, proceeds to the consolation and succor of the young master.

"Now, Henry," says the mother, "you'll have time, before supper, to take that basket of clothes up to Mr. Sheldin's—put in that nice bill that you made out last night. I shall give you a cent for every bill you write out for me. What a comfort it is, now, for one's children to be gettin' learnin' so."

Henry shouldered the basket, and passed out the door just as a neatly dressed colored man walked up with his pail and whitewash brushes.

"Oh, you're come, father, have you?—Mary, are the biscuits in?—you may as well set the table now—well, George, what's the news?"

"Nothing, only a pretty smart day's work. I've brought home five dollars—and shall have as much as I can do these two weeks;" and the man, having washed his hands, proceeded to count out his change on the ironing table.

"Well, it takes you to bring in the money," said the delighted wife, "nobody but you could turn off that much in a day!"

"Well, they do say—those that's had me once—that they never want any other hand to take hold in their rooms. I 'spose it's a kinder practice I've got, and kinder natural."

"Tell ye what," said the little woman, taking down the family strong box—to wit, the china tea-pot aforenamed—and pouring out the contents on the table, "we're getting mighty rich now! We can 'ford to get Henry his new Sunday cap and Mary her mousselin-de-laine dress; take care, baby, you rogue!" she hastily interposed, as young master made a sudden dive at a dollar bill for his share in the proceeds.

"He wants something, too, I 'spose," said the father, "let him get his hand in while he's young."

The baby gazed with round astonished eyes, while mother, with some difficulty, rescued the bill from his grasp; but before any one could at all anticipate his purpose, he dashed in among the small change with such zeal as to send it flying all over the table.

"Hurrah—Bub's a smasher!" said the father, delighted; "he'll make it fly, he thinks;" and, taking the baby on his knee, he laughed merrily, as Mary and her mother pursued the rolling coin all over the room.

"He knows now, as well as can be, that he's been doing mischief!" said the delighted mother, as the baby kicked and crowed uproariously—"he's such a forward child now, to be only six months old!—oh, you've no idea, father, how mischievous he grows," and therewith the little woman began to roll and tumble the little mischief-maker about, uttering divers frightful threats, which appeared to contribute in no small degree, to the general hilarity.

"Come, come, Mary," said the mother at last, with a sudden burst of recollection, "you mustn't be always on your knees fooling with this child!—look in the oven at them biscuits."

"They're done exactly, mother, just the brown"—and with the word the mother dumped the baby on his father's knee, where he sat contentedly mumping a very ancient crust of bread, occasionally improving the flavor thereof by rubbing it on his father's coat sleeve.

"What have you got in that blue dish there?" said George, when the whole little circle were seated around the table.

"Well, now, what *do* you suppose?" said the little woman, delighted; "a quart of nice oysters—just for a treat, you know—I wouldn't tell you till this minute," said she, raising the cover.

"Well," said George, "we both work hard for our money, and we don't owe anybody a cent, and why shouldn't we have our treats now and then, as well as rich folks?"

And gaily passed the supper-hour; the tea-kettle sung; the baby crowed, and all chatted and laughed abundantly.

"Pil tell you," said George, wiping his mouth; "wife, these times are quite another thing from what it used to be down in Georgia. I remember, then old master's used to hire me out by the year, and one time I remember, I came and paid him in two hundred dollars—every cent I'd taken. He just looked it over—counted it, and put it in his pocket, and said, 'You are a good boy, George,' and he gave me *half-a-dollar.*"

"I want to know, now," said his wife.

"Yes, he did, and that was all I ever got of it; and I tell you I was mighty bad off for clothes them times."

"Well, well; the Lord be praised, they're over, and you are in a free country now," said the wife, as she rose thoughtfully from the table, and brought her husband the great Bible. The little circle were ranged around the stove for evening prayers.

"Henry, my boy, you must read; you are a better reader than your father; thank God that let you learn early."

The boy with cheerful readiness read, "The Lord is my shepherd,"—and the mother gently stilled the noisy baby to listen to the holy words. Then all kneeled while the father, with simple earnestness, poured out his soul to God.

They had but just risen; the words of Christian hope and trust scarce died on their lips, when, lo! the door was burst open, and two men entered; and one of them advancing laid his hand on the father's shoulder. "This is the fellow," said he.

"You are arrested in the name of the United States," said the other.

"Gentlemen, what is this?" said the poor man, trembling.

"Are you not the property of *Mr. B.*, of Georgia?" said the officer.

"Gentlemen, I've been a free, hard-working man, these ten years."

"Yes, but you are arrested on suit of Mr. B. as his slave."

Shall we describe the leave-taking—the sorrowing wife—the dismayed children—the tears—the anguish—that simple, honest, kindly home, in a moment so desolated!—Ah, ye who defend this because it is law! think for one hour, what if this that happens to your poor brother should happen to you!

* * * * *

It was a crowded court-room, and the man stood there to be tried—for life!—no; but for the life of life—for liberty!

Lawyers hurried to and fro, buzzing, consulting, bringing authorities—all anxious, zealous, engaged—for what?—to save a fellow-man from bondage!—no; anxious and zealous lest he might escape—full of zeal to deliver him over to slavery. The poor man's anxious eyes follow vainly the busy course of affairs, from which he dimly learns that he is to be sacrificed—on the altar of the Union; and that his heart-break, and anguish, and the tears of his wife, and the desolation of his children, are in the eyes of those well-informed men only the bleat of a sacrifice, bound to the horns of the glorious American altar.

* * * * *

Again it is a bright day, and business walks brisk in this market. Senator and statesman, the learned and patriotic are out this day, to give their countenance to an edifying and impressive, and truly American spectacle—the sale of a man! All the preliminaries of the scene are there—dusky-browed mothers, looking with sad eyes upon the spectators—some taking round their children, looking at their teeth, and feeling of their arms; a poor old trembling woman, helpless, half blind, whose last child is to be sold, holds on to her bright boy with trembling hands; husbands and wives—sisters and friends—all soon to be scattered. Ere that time, those forests must sink beneath the ocean, be buried beneath deposits of rock thousands of feet thick. But during all that period, all those chemical changes which are essential to convert them into coal would be accomplished, and at last man would find access, by his ingenuity and industry, to the deep seated beds whence his fuel might be drawn. Nor would these vast repositories fail him till the consummation of all things. Surely there was no waste, but there was a far reaching plan of benevolence in the profusion of vegetable life in the earlier periods of our planet."

A Man of Business.

At the Greene county, New York, Agricultural Fair, an address was made by Colonel Zadock Pratt, from which we take the following passage:—

"And now I will show you the advantage those dreary hemlocks have been to the farmers of our mountain tops. Since I first engaged in farming it has been my lot to employ over fifteen thousand years of other men's labor: an army of thirty thousand men have I employed, and I have paid those men, for their labor alone, over two million five hundred thousand dollars. I have cleared over ten thousand acres of land, sawed over two hundred thousand cords of hemlock bark, and paid over half a million of dollars for it. Used and worn out five hundred horses and one thousand yoke of oxen. Used two hundred thousand bushels of oats, one hundred and twenty thousand tons of hay; thirty thousand barrels of beef and pork, and nearly one hundred thousand barrels of flour, and potatoes without number or measure.

"I have tanned one million two hundred and fifty sides of leather; my usual disbursement is over five thousand dollars per day, and I have used in my business here over ten millions. Every laborer received his money, yea, every man his penny, in peace; and to the credit of this community be it said, that I never had a side of leather stolen, and never was chosen defendant in law on account of my business transactions during my residence among you. The great object of my living is to be useful. Live with your neighbor, and not on him. Allow me, gentlemen and ladies, to conclude by congratulating you upon the rich blessings of health, power, and prosperity, which surround you; and may succeeding generations do as much as you have done towards national wealth and industry, which are the safeguards to our independence."

A Census Return in Scotland.

While the fugitives, William and Ellen Craft, were in Glasgow, and for the time being, members of the family of Mr. Wilson Armistead, it became that gentleman's duty to make the usual return to the questions of persons taking the general census of the inhabitants of Great Britain and Ireland. As it was requisite that the names, places of nativity, rank and profession of every member of his family should be entered on the return, he accordingly gave the names of WILLIAM AND ELLEN CRAFT, FUGITIVES FROM SLAVERY IN AMERICA, THE LAND OF THEIR NATIVITY.

I knew an old man who believed that "what was to be, would be." He lived in Missouri, and was one day going out several miles through a region infested, in the early times, by very savage Indians. He always took his gun with him, but this time found that some one of the family had it out. As he would not go without it, some of his friends tantalized him, by saying there was no danger of the Indians; that he would not die until his time came, anyhow. "Yes," says the old fellow, "but suppose I was to meet an Indian, and *his* time had come, it wouldn't do not to have *my gun.*"—*Ohio Teacher.*

The Sandhillers of South Carolina.

Most people know that the white inhabitants of South Carolina are separated into two classes, the wealthy, proud, imperious planters, and "the poor white folks." These "poor white folks" are degraded and miserable, made so by that influence of slavery which degrades labor. A correspondent of the New York *Herald* says:

"The sandhillers of South Carolina are a notorious race, for they may be called a race to themselves. Between the alluvial sea-board country and the primitive lies the sandhill region, from ten to thirty miles wide, and extending from Georgia to Virginia. In this State we find this region hilly, very thickly wooded (where not cut out) with a principal growth of pines, capable of being converted into various sorts of lumber, and a dense undergrowth of numerous varieties of shrub oaks, and whortleberry or huckleberry bushes. The soil is a white sand, resting upon hard clay. Little patches of it can be profitably cultivated. This is the country of the sandhillers—they seem to like the shelter and idleness of the woods. They are squatters on the land, either with or without the consent of the State, or the other owners, who care but little about them. They make shingles and baskets, fish and hunt, gather wild berries, pine knots, and sometimes cultivate a few cucumbers and melons, which they sell in the village; but their chief employment and their chiefest luxury seems to be a jug of whiskey. Here, on the road, we meet a family who have been to town. A little girl of ten years old, with a coarse old fragment of a dress on, is sitting on the backbone of a moving skeleton of a horse, which has the additional task of trailing along a rickety specimen of a wagon, in which is seated a man, a real outside squalid barbarian, maudlin and obfuscated with bald-faced whiskey, with a child of four or five years old at his side. Behind this, a haggard looking boy upon another skeleton of a horse is coming. What an odd, outlandish low wheeled cart the horse is pulling! There sits the old woman and her grown up daughter, with nothing on apparently, except a very dirty bonnet and a coarse and dirty gown. The daughter has a basket by her side, and the old woman holds fast to a suspicious looking stone jug of half a gallon measure, corked with a corncob. Your life on it, that is a jug of whiskey. The family have been to the village, with a couple of cart loads of pine knots used for light wood. They have probably sold them for a dollar, half of which has doubtless gone for whiskey, and now they are getting home. Degraded as they are, you see it is the man who is helpless, and the woman who has to take care of the jug, and conduct the important expedition. There are hundreds of such people dispersed through these sand hills. You see the whole of this party are bare legged and bare footed. And how bony and brown they are! And it is a curious fact, that in temperate countries, children of all sensible barbarous, white people, (except Sir Henry Bulwer's black-headed or red headed Celts,) and all Anglo-Saxon backwoods, or mountain, or prairie people, have cotton-headed or flaxen-headed children."

THEN AND NOW.—Senator Chase, of Ohio, addressed the democracy of Cleveland, a few days ago, in support of the constitution recently submitted to the people of the State. At the commencement of his speech, he alluded to the wonderful changes that had taken place in a few years. He said:

"Thirty-two years have elapsed since I, a lad of eleven years, landed upon the spot where now stands your beautiful city. I came by the first steamboat that plied upon these lakes. A boyish friend and myself traveled from this place to Columbus, by canal, and I well recollect how we found the road so rude and untraveled, that we were obliged to travel on foot one-half the way. There I was placed under the care of my excellent uncle, Bishop Chase, and went thence with him to Cincinnati. I remember that, as we passed out from Columbus, at the rate of one mile per hour, we came upon a huge stump in the middle of the road, and were detained for some length of time in 'whipping round it,' and I remember too, that during the whole journey, the bark of the watch-dog, announcing the neighborhood of human habitation, was the most gladsome of sounds. And these events, my friends, occurred but thirty years ago. The other morning I took a comfortable breakfast in Cincinnati, and a supper equally comfortable in Cleveland on the evening of the same day. What a wonderful generation has been the development of resources, what magical triumphs over time and space! And what a city we find at this end of the railroad—a paradise of beauty and contentment—and far outstripping in loveliness my own Cincinnati, though I reluctantly confess it."

GUTTA PERCHA TYPES.—The Knaresboro' correspondent of the Leeds *Times* says:—We have just seen a specimen of movable types from gutta percha printing types, manufactured by John Burnistown, of this town, the printer of a small monthly publication, called the *Northern Luminary.* The impressions are almost equal to that obtained from metal types, decidedly superior to wood, and the cost seven times less than that produced at a much less cost. He intended to have exhibited specimens at the World's Fair, but his application for space has been rejected by the local committee.

AGRICULTURAL.

Mason's Preserving Process,

FOR THE PRESERVATION OF ALIMENTARY VEGETABLE SUBSTANCES.

The process consists in the desiccation of the vegetables, at a moderate temperature, in a stove, and then a powerful compression by the hydraulic press. They are to be cut, as they were made to imbibe the water drawn from them; they are then simply steeped in warm water. Seven-eighths of their weight are subtracted in the first operation, and the greater part restored in the second. Vegetables thus prepared, say the Committee, will cost less than sour-krout, and may be transported at very little expense; hence, the navy, and our fortresses and armies may be abundantly supplied, and as the processes are applicable to medicinal plants, they will be greatly useful to the medical service of the civil hospitals, and above all to the *ambulances militaires.* Merchant-shipping on long voyages, will be alike benefited.—*Mr. Walsh.*

LABELING PLANTS.—The importance of having all plants, including fruit-trees, properly named, even in small gardens, cannot be too clearly pointed out. A plant may have beautiful foliage and flowers, but without a name it yields comparatively little interest. Every plant has a history of its own, and the first step toward obtaining a knowledge of that history is its name; the next, its native country and year of introduction into our gardens. A garden of plants without names is like a library of books without their exterior superscriptions. Numbers are only useful to nurserymen. All garden plants should be properly named. The season of propagation is chiefly when plants are out of bloom, and the want of diligent care in retaining their names too frequently leads to a confused nomenclature. The vast numbers of new plants which are being continually introduced, as well as the host of garden varieties every year brought under the amateur's notice, are quite perplexing to him unless constant attention to correct labeling is observed.

Then, again, with regard to fruits, how much uncertainty would be removed by keeping labels of a permanent kind to every tree! Small gardens cannot, or ought not, to find room for indifferent kinds of fruits or uncertain bearers; hence the importance and advantage of knowing every kind we cultivate. How much trouble is thereby avoided; for it frequently happens that the difficulty and expense of obtaining the name of a single fruit are much greater than the attention necessary in keeping the names to a small collection, which the limited space of a suburban garden admits.

With respect to the particular kind of label which is most desirable to employ, there is a good deal of uncertainty. Some persons prefer some of the new kinds now in existence, while others adhere to the old wooden labels, which, after all, have not yet been very satisfactorily superseded; whatever material is employed, however, the names should be accurately and distinctly written.—*Gravite Farmer.*

TREES.—Much land which would have produced trees, and nothing but trees—on the rocky points of hills, barren knolls, the sides of gulleys—have been left naked, and the soil, having nothing to hold its particles together, has been washed to sterility. Another injury which has ensued from this destruction of trees, is the greater exposure of many situations to the force of the winds. In this climate, subject as it is to extreme heat and cold, trees are important as a means of shelter. A border of trees, even of not more than a rod in width, on the north and west sides of fields, will produce a very favorable effect in breaking off the cold blasts. This is particularly required on hill and mountain pastures, and also in open champaign districts, like the western prairies. There should also be trees in proper places for shade, as animals exposed to the full blaze of our intense summer sun, suffer greatly from its effects.

All steep hill-sides, gorges and gulleys, should be left in trees, or planted with them. These spots, left bald and unproductive, give an unpleasant aspect to the landscape, but clothed with trees, they impart a picturesque beauty and interest to the scenery. It would not be difficult to cover these places with trees, by planting the sugar-maple, elm, white-ash, oak, chestnut, and some evergreens, as the cedar, hemlock, and pine, to fill up the plantation. All these would become valuable, either as timber or for fuel. It would be necessary to keep stock away from them till they have attained such size as not to be injured by browsing.

WEEDS.—It is not uncommon to find the dooryards of farm-houses grown up with thistles, burdocks, &c. Sometimes a half acre or more of the best land the farm affords, is thus appropriated as a seed-bed for the propagation of these vile things, and from which they are scattered round the country. Even the spot misnamed "the garden," frequently has a wide border, which, perhaps, amounts to one-half its area, wholly filled and occupied with weeds and bushes.

The injury from these foul plants is much greater than is generally supposed. They increase the expense of cultivation, lessen the yield, and debase the quality of crops. When the soil is full of weeds, they often eat the start of the crops, and smother them down. In broad-cast crops, it is hardly practicable to eradicate weeds, and they run to seed—the seed mingles with the grain and depreciates its value in market. Much of the choicest land in the country has been greatly deteriorated in value, by this careless cultivation and the consequent growth of weeds; in some of the Western States this has been strikingly the case.

It should be a standing rule with farmers to prevent weeds from seeding. This will, at least, prevent their increase, except with those species which spread by the root. In addition to this, the thorough extermination of all noxious plants should be followed up at every convenient opportunity. These efforts should not be confined to the limits of the farm; but the sides of highways, railroads and all public thoroughfares should be guarded with the same attention. There is a law in this state requiring thistles, which grow on the banks of the canals, on the sides of railroads, &c., to be mown twice a year, but the work is often neglected, or done in so poor a manner that the object sought is not attained. They should be cut *close to the ground*, while in blossom, but before any seed is formed.

CURRANT BUSHES.—Having noticed that currant bushes may as well be made trees as shrubs, I have concluded to tell you how I have seen it done. In the spring of 1831 my father commenced a garden, and among other things set currants for currant bushes. I determined to make an experiment on one of these cuttings; and as soon as it grew I pinched off all the leaves except the top tuft, which I let grow. The cutting was about 11 inches high, and during the summer the sprout from the top of this grew perhaps ten inches. From every subsequent shoot all the leaves to about half-way up the first year's growth, so as to leave the lowest limb about three feet from the ground. It branched well and became a nice little dwarf tree. When it came to bear fruit, it was more productive than any bush in the garden, and the fruit larger; it was less infected by spiders and other insects; hens could not pick off the fruit; and weeds were more easily kept from the roots, and it was an ornament instead of a blemish. Now I would propose that currant cuttings be set in rows about five feet apart each way, and be long and straight ones, and trained into trees.—*Michigan Farmer.*

FOREIGN ITEMS.

The annual general meeting of the National Loan Fund Life Assurance Society, was held at the London Tavern on the 15th of May. The policies issued in two years amount to £13,074, and the premiums to £38,803; investments, including present value of income from annual premiums £1,030,882; liabilities, including paid-up capital, £926,821; balance £104,060; cash bonus to policy holders, 14 per cent.; proprietors' bonus 3½ per cent., in addition to regular interest of 5 per cent.; number of policies in force, 4,314; annual income £63,590, covering assurances of all kinds to the amount of £2,072,688.

"The amount of claims on life policies payable by the society, will depend not only on the number of deaths, but also on the comparative amounts of the assurances upon which they may happen to fall, and, although averaging favorably during a long period, must, as compared with the average, be expected to fluctuate considerably from year to year. The amount of claims paid, viz., £35,576 8s., exceeds the expectation, according to the tables, by £10,219; while the sum of £136,715 14s. paid on claims from the commencement of the society to the end of the same year, is less than the tabular mortality by £10,152."

EAST INDIA MAILS.—The Peninsular and Oriental Mail and Packet line have declared a dividend for the year of eight per cent—same as last year. They announce arrangements for the immediate construction of a railway from Cairo, (on the Nile) across the Desert to Suez, on the Red Sea, about 85 miles, which with the fastest steamers in the Red and Indian Seas will shorten the journey to India from four to seven days.

The situation of the Silk Weavers of Lyons says) the *Salut Public* of that city) becomes every day worse and worse. With many of them embarrassment has become misery, and privation hunger. At Lyons such a distress has been developed, and we have the greatest satisfaction to announce that measures have been already realized